

The Missionary Intelligencer.

VOLUME XXIV.

APRIL, 1911.

NUMBER 4.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

PASS ON THE WORD.

As fiery cross from clan to clan
Passed swift and sure from man to man,
Pass on the Word.

The Word that ages past received,
The Word that ages past believed,
Pass on the Word.

In London slum, in opium den,
On mountain side, on sea, or fen,
When fortune's wheel turns high, turns low,
In sickness' ebb, in life's full flow,
Pass on the Word.

Take up the message, pass it on
To others as life's course is run;
Run straight, run sure, nor cast
The call aside, while life shall last,
Pass on the Word.

—E. L. C., in Fairbairn's "Studies
in Religion and Theology."

Financial Exhibit for Five Months.

	1910	1911	Gain
Contributions from Churches.....	153	157	4
Contributions from Sunday Schools.....	100	94	*6
Contributions from C. E. Societies.....	340	406	66
Individual Contributions.....	420	433	13
Amounts.....	\$30,193.29	\$31,288.61	\$1,095.32

Comparing the receipts from the different sources shows the following:

	1910	1911	Gain
Churches.....	\$6,842.46	\$5,618.04	*\$1,224.42
Sunday Schools.....	954.69	1,029.55	74.86
Christian Endeavor.....	2,656.40	3,090.66	434.26
Individuals.....	7,148.84	9,194.18	2,045.34
Miscellaneous.....	1,125.90	521.08	*604.82
Annuity.....	10,950.00	11,475.97	525.97
Bequest.....	515.00	359.13	*155.87

*Loss.

Gain in Regular Receipts, \$725.22. Gain in Annuities, \$525.97. Loss in Bequests, \$155.87.

EDITORIAL NOTES

¶ *We urge that each church send in at once all the Foreign Missionary money in hand. If the Offering is not completed yet, do not wait. Send in what you have. This is of great importance. The Foreign Society has been obliged to borrow heavily at the banks to pay the missionaries. We depend on the March Offering to clear these notes. Help us save interest. Help us pay the missionaries!*

¶ Glorious news comes from all sides concerning the Offering.

¶ Order your Children's Day supplies at once. There is none too much time to get ready for a great day.

¶ Mrs. Sara C. Elliott, of Fayette City, Pa., has recently passed away. She was a staunch friend of the Foreign Society and an annuitant.

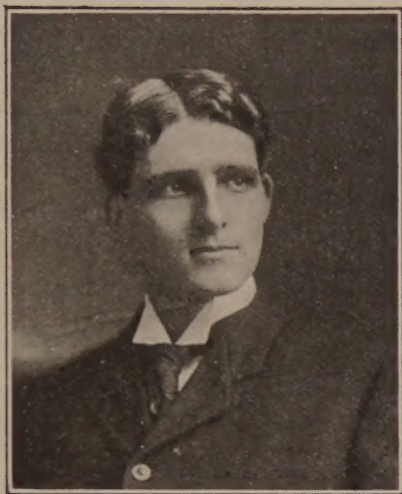
¶ If the Offering has not yet been taken in your congregation, we urge that it be looked after at once. Every church should have a share in this great work.

¶ The evangelization of the heathen world is the cheapest thing we have in our American Christianity. Protestants average one cent a week for this work.

¶ The old darkey's little rhyme is not entirely out of date yet:

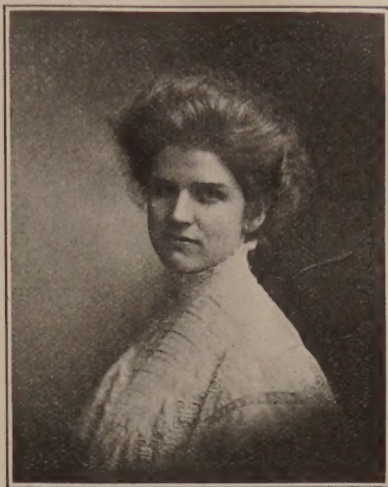
"De tens an' de twenties
Goes in payin' off de rent;
But missions an' de organ grinder
Gits de copper cent."

¶ In Korea many of the native churches have a very odd sign over the doors. Translated it reads, "The Jesus Gospel Doing Association." And the Korean churches live up to the ideal. Not a bad motto for churches in America.



GUY W. SARVIS,

Under appointment for China. The Hyde Park church, Chicago, E. S. Ames, pastor, gives \$1,200 this year, and will support Mr. and Mrs. Sarvis.



MRS. GUY W. SARVIS,

Who, with her husband, will soon leave for China to engage in missionary work.

☐ Mr. Ye Sang Chai, a great leader at Seoul, Korea, was converted to Christ by reading the Bible while confined in jail as a political prisoner during a stormy period of civil strife. He is now a Christian leader.

☐ W. M. Baker, of Poplar Bluff, Mo., writes: "I am just as careful about preparing for the March Offering as I am in looking after the annual premiums on my insurance policies." A great host of the preachers have the same conscience in the matter of the missionary offerings.

☐ A missionary of the London Society was taken to a place in the Cook Islands where ninety years ago two hundred men and women were killed and eaten at one time. That was the last great cannibal feast before the gospel came. Now the people crowd the churches at every service. This is one sign of progress.

☐ A good man and his wife in the Euclid Avenue church, Cleveland, are planning to give \$600 for the Foreign work this year. There are quite a number of individuals now doing this. We believe the time will come when hundreds of our people will each be giving the yearly salary of a missionary.

☐ One of our strongest evangelists is planning to give to the Foreign Society, on the Annuity Plan, the proceeds of certain meetings during the year.

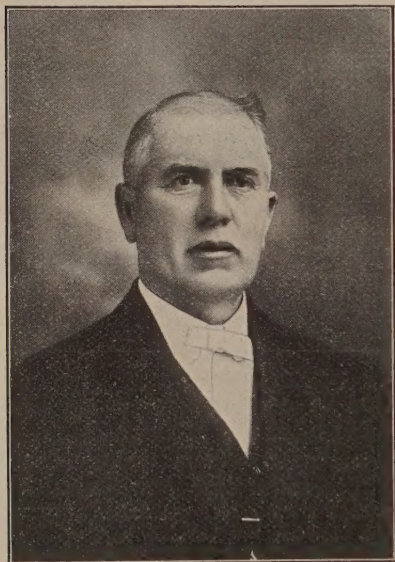
☐ Never before has the Every-Member canvass been pushed so hard. A great many pastors have written in that the success of the Offering was due to this method.

☐ It is doubtful whether God would have undertaken the long and difficult task of trying to get enough money out of us to carry on his great work, had he not known that we needed to do it for our own spiritual salvation. It would have been infinitely more easy for him to have tapped his resources in the silver and gold which are his.

☐ We are sorry to have to announce that Dr. Dye is obliged to return from the Congo before his furlough is due. The strain of the work has been too much for him. He has been there without the companionship and aid of Mrs. Dye, as she was obliged to stay in America this time with the children. Dr. Dye reports that sleeping sickness germs have appeared in his blood. It is hoped that the change to the American climate

will speedily overcome the appearance of this disease.

¶ George C. Ritchey, of Newberg, Ore., writes concerning his appeal for the March Offering: "I asked my people the missionaries' question, Which work shall be closed? I described the work in Tibet, and asked, Shall we cable, 'Stop the work; come home; we are too poor?' Also with the Congo work, and so on. It struck fire, all right."



B. F. CLAY,

Special agent of the Foreign Society, who is doing some very effective field work. Brother Clay has always been deeply interested in the Foreign work. He is visiting people, especially in the interest of special gifts and annuities, for the construction of some much needed buildings on the mission fields.

¶ Relief sent to China will do more to open China to the gospel than the mailed fist or the gunboat. Relief now will be in harmony with the will of Christ and will greatly honor him. To those who send relief he will say, "I was hungry and ye fed me." Those who have an abundance of this world's goods can find here an opportunity for doing a good work.

¶ The following notice is from the weekly bulletin of the Sapulpa (Okla.) church: "The first Sunday in March

is Foreign Mission Day with our churches. Your minister will not keep a charge and not give it an opportunity to do something in this great work. If a church expects to grow and prosper, it must have a thought for all mankind, for all the world."

¶ John Wanamaker donated the splendid Y. M. C. A. building at Seoul, Korea. It is said to be the finest modern building in Korea. In it are conducted night schools, educational classes, reading rooms, etc. He also gave a large college building for girls to the Presbyterian Mission at Amednager, India. He also gave one of the buildings of the Men's College in the same mission.

¶ The following from one of our preachers, who is toiling to plant the cause in a great Eastern city: "Inclosed find check for Foreign Missions. We have twenty-two members. I believe in Missions, and would not preach very long for a church that could not be awakened to pay. We have no building to worship in. We may be in the street the first of the month, but what has that to do with those who have never yet heard the gospel?"

¶ Joseph Armistead, of Walla Walla, Wash., relates this little incident of the March Offering: "One of the girls who has recently left school and taken a business position, gave me a five-dollar gold piece, saying she had saved this money to buy a gold necklace and locket, but when she received my letter requesting a gift for Foreign Missions she decided she would do without the locket, and give the money for Missions. You know that was a real sacrifice."

¶ The writer recently heard a missionary who had spent thirty years in India, say to a large audience: "Brethren, I am going back to spend the rest of my life in India. I would not spend a happy moment if I did not. I am going to put my life into this, every ounce of it. Now, you put your money into it. Your money is not more sacred than my life. I challenge you to do it. Before God I call upon you to put your money over against my life!" Money is a poor, cheap thing to measure beside the consecration of such a life.

¶ If those who remain at home would make an investment equal to that made by the missionaries on the field, there would be no lack of funds for the work. On listening to Dr. Shelton more than one have felt ashamed of the way they have lived, and the trifling contributions they have made to the missionary enterprise. It should be understood and remembered that the same consecration is required in those who remain at home as is required in those who go to the forefront of the battle.

¶ Plans are on foot for a great Children's Day. Many schools have already sent for their supplies, and are busily at work. We believe the supplies are the finest yet. "CRUSADERS FOR CHRIST," the new exercise, is splendid. Just enough of the heroic in it to strike fire. The *Life Saver Missionary Box* is a gem. Everybody will want it. The real *Japanese Coin* for the Dollar Leaguers will greatly please the children. We have 40,000 of them—genuine Japanese copper coins right from the Bank of Tokyo, Japan. Next year one will be given from China, and so on.

¶ Indications come from every quarter that the March Offerings are greater than ever before. Enthusiasm seems at high tide everywhere. Yet the Offerings are slow in coming in. No doubt more time is being taken this year in pushing the Every-Member canvass, and the attempt to get offerings from a larger number. This is good, and will result in more money coming in later. Still, we would urge that money be sent in, even though the offering is not finished. The Society needs funds very much, and it will be a great aid to have the offerings come in rapidly.

¶ More and more the churches are coming to think of the missionary days as the great days of the year. Giving is becoming a joy. This is one of the most cheering signs of the times. There was a time in the history of these very churches when giving was accompanied with pain. Some of the members found it convenient to be absent from their accustomed place when the missionary offering was taken. All that is a thing of the past. Now the missionary days are

the high days in the church's life and work. The worshipers praise God for the privilege of giving, and the ability to give for the furtherance of the gospel.



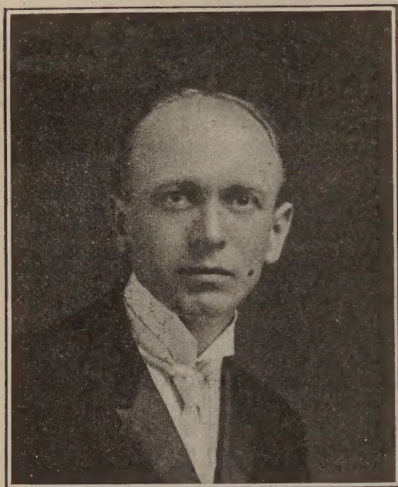
JOHN P. SALA,

Pastor of the Central church, Dayton, Ohio, which becomes a Living-link in the Foreign Society.

¶ No one should fail to read the article in this issue entitled, "Co-operation for the Promotion of Unity." This article shows how easy it is for people to work in harmony when they understand and love one another. Here were two religious bodies as far apart as they could be and remain in the Protestant fold, and yet they could co-operate in educational work, in bazaar preaching; they assimilated their practice to the extent that one society immersed its adult believers; and last of all they met in each other's houses for social worship. When there is a genuine desire for unity, the differences that now exist disappear like mist before the sun.

¶ In the book entitled, "John G. Paton: Later Years and Farewell," we are told how the great missionary felt as the end approached, "My time for work will soon be past, and I must let no opportunity slip." When some hostess would invite him to take a ride in her touring car or go to see some world-renowned sight, he would say: "I beg you to excuse me. I have the Mission interests to attend to, and my letters to answer;

and if you will let me get away to my room quietly, I shall be so grateful." Like Paul he could say, "This one thing I do." On his deathbed his one complaint was, "Here am I lying, unable to work, and there is so much to be done."



CLAY TRUSTY,

Pastor of the Seventh church, Indianapolis. This church becomes a Living-link and supports Mrs. Paul Wakefield in China. This is a fine advance step.

¶ From many letters received with the March Offering it is apparent that more has been done to increase the number of givers than ever before. We believe this is of the utmost importance in the local church. A pastor should view with alarm the fact that only a small proportion of the membership give anything for Missions. Such a condition indicates low spirituality. Preachers and leaders are coming to see that it is just as necessary to spread out giving over a congregation as to preach or conduct a prayer meeting. Giving for the great unselfish work of redeeming the world is necessary to spiritual growth, and takes its place right along with prayer and study of the Bible.

¶ The Business Committee of the Edinburgh Conference is responsible for the following: "God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is

certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer, and more available for our help and comfort than any man has dreamed. Assuredly then, we are called to make new discoveries of the grace and power of God for ourselves, for the church, and for the world; and in the strength of that firmer and bolder faith in him to face the new age and the new task with a new consecration."

¶ Let it not be forgotten that the Watchword adopted at Topeka fixed \$500,000 as the amount that the Foreign Society should receive this year. Last year the receipts aggregated \$360,000. In order to raise \$500,000 there must be an increase of forty per cent in the gifts of last year. Either that or the number of contributors must be greatly increased. This year should see an increase in both respects. It must be evident to all who consider the matter in any serious way that the amount named at Topeka should be raised. This is an average of only forty cents. No one will say that forty cents is too great a sum for each one to give for the greatest work in the world. Some religious bodies are aiming at an average offering of five dollars; one gave an average of four dollars and twenty-eight cents last year. A half million dollars should be regarded as the minimum; we are well able to raise much more than that.

¶ Sometimes it is thought because the one yearly church offering for Foreign Missions is larger than a single offering for Home missionary interests that the church is giving too much proportionately for the work abroad. It should always be remembered that the work at home is not limited to one society and to one day in the churches as is the Foreign Work. We do not speak now of the work of the Woman's Board, for that is equally divided between home and foreign work. We have several Home Missionary Societies, and several days when offerings are taken for their work. None of these great Home causes receive anything like what they ought to have, but the same is true of the Foreign Work. The Foreign Society is



HUGH LOMAX, Pastor, Highland, Kan

This church takes a great step forward, and becomes a Living-link.

trying to do in heathen lands all the different kinds of work that the various societies are doing at home. It has on its hands evangelization, education, medical missions, benevolences, translating, publishing, preacher-training, and many other things in the great heathen lands where Christ is not even known. It would seem hardly just to compare the offering for this great diversified work with simply the offering of one agency in the homeland.

Do not fail to read Dr. Macklin's appeal for the sufferers in China. That land is still in the grip of pestilence and famine. In all parts of the civilized world money or food supplies are being sent to relieve that situation. According to published reports, two hundred die daily. There are men who are not interested in Missions who are interested in human beings and ready to do what they can to relieve human suffering. Any funds received by the Foreign Society will be forwarded promptly to the scene of the famine.

THE WORLD IN BOSTON.

AMERICA'S FIRST GREAT MISSIONARY EXPOSITION (HOME AND FOREIGN)

APRIL 24-MAY 20, 1911.


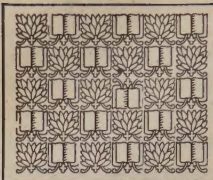
¶ This is to be a remarkable exposition and pageant. Boston churches are being deeply stirred by the preparation for it which is continuing through six months. Fifteen thousand stewards from the Protestant churches of Boston are being trained to take part in this great exhibition. The following is quoted from a printed announcement of the exposition:

"Boston has seen quite a number of exhibitions during the last few years. Most have been merely commercial in their aims, some have been frankly frivolous; but 'The World in Boston' is in all senses to be quite unique. It is not a commercial venture, and money-making is not its object. It will certainly not be frivolous, though it will be absorbingly interesting. It is the first great Missionary Exposition to be held in America, and, as becomes the metropolis of New England, it will be the most representative and variegated ever held. Visitors to 'The World in Boston' are promised a panoramic scene of universal interest—a kaleidoscopic representation of the five continents and the seven seas. One day may be spent at it with profit and pleasure, but a full week will not exhaust its wonders and surprises.

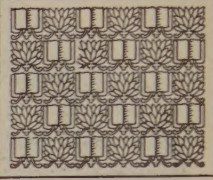
"The scene of the exposition is Mechanics Building, on Huntington Avenue, the largest, the most central, and the most easily accessible hall in Boston. Many hundreds of trolley cars from all parts of the city pass it every day. Hundreds more pass within a stone's throw of the entrance."

The Young People's Missionary Movement, which has charge of this exposition, is planning to hold it in a number of American cities in the near future. Rochester, N. Y., Chicago, Kansas City, and Cincinnati are under consideration.





EDITORIAL



Is There Any Danger?

There are some among us who fear that we are giving too much for Foreign Missions: that we are in danger of becoming lopsided in our giving. Is there any danger? What are the facts in the premises? Of all moneys given in the United States for religious purposes about three per cent goes out into the foreign fields, and ninety-seven per cent is used at home. Of all the men in the ministry less than three per cent are at work in the regions beyond, and more than ninety-seven per cent are at work in the churches of North America. The Laymen's Missionary Movement shows that three hundred millions of dollars

are contributed each year for the religious instruction of one hundred million people in the United States and Canada, and that eleven millions are contributed for the evangelization of six hundred and twenty-five millions in the non-Christian world. There is not the slightest danger of any such lopsidedness as some good people anticipate. A simple statement of the facts is sufficient to put a quietus on all such fears. There is no more need of alarm lest we become lopsided in our giving than there is for propping up the heavens lest they fall about our ears.

The Foreign Missionary Rallies.

The Rallies conducted by the Foreign Society are unique. No other society conducts such services. The testimony of the best judges is that the Rallies are growing in value from year to year. Many churches consider the Foreign Missionary Rally the greatest event in the calendar. They look forward to it as children look forward to Christmas.

Usually the Rally lasts all day. There is a service in the morning, one in the afternoon, and one at night. The walls of the building are covered with maps and charts; these are illuminating and worth going a long distance to see and study. One table is covered with the best literature extant on missions; another is covered with curios. During the day the curios are exhibited and explained. Young people find them very interesting. The literature is sold at cost.

The addresses are brief and to the

point. All relate to the work of world-wide evangelism. Some emphasize the place of missions in the plan of God or some kindred thought; others discuss some phase of the work as carried on by the Society. Prayer has a large place in the Rally. The missionary enterprise is of God; his guidance and assistance and blessing are earnestly sought. Without him nothing can be accomplished. Those who attend are helped by the intelligent discussion of great themes, and the devotional spirit of the services. The fellowship is a great thing for all who attend.

In nearly every Rally there is a supper for men. Women are welcomed, but the supper is advertised as being for men. The aim is to get the men of the church out in large numbers. After the supper some short talks are given by able speakers. These are for the special benefit of such men as could not attend dur-

ing the day. The supper is a great feature, and brings out many who otherwise would not come at all.

After supper the pictures are shown to as many as can get into the building. These all relate to the work. The moving pictures attract the multitude; the still pictures show the missionaries and the buildings and other objects of interest. The lantern used is the best made; the pictures are unsurpassed. They give the people a conception of the work and the workers that no oral description could give.

A Rally is equal in educational and spiritual value to a national convention. At no convention have greater or more wonderful addresses been heard than those given this year by Dr. Shelton, of

Tibet; or by M. B. Madden and C. S. Weaver, of Japan; or by J. G. McGavran and O. J. Grainger, of India, or by Dr. Pickett, of the Philippines. No stronger and more acceptable addresses are heard on any platform than those of Robert N. Simpson and E. B. Barnes and W. H. Book. The addresses of the local ministers and business men are as a rule of a very high order; they are worthy of any Christian assembly.

As the Rallies are growing in interest and value from year to year, the attendance should continue to grow also. Those who do attend are richly repaid for the time and money expended. No trivial cause should be permitted to keep one away from what may be the most profitable service in the entire year.

“Missions and Unity.”

A recent number of *The Outlook* has a striking editorial on this subject. What it says is so true and so pertinent that a place in THE INTELLIGENCER is gladly given to some excerpts:

“Few incidents of the last century were less conspicuous at the time or less prophetic of great results than the meeting of five students of Williams College under a haystack in a summer shower, but it is probable that, two hundred years hence, few events of the century will seem more significant or more prophetic of the great revival of religion which is slowly but certainly lifting the churches on a rising tide of faith and enthusiasm for the spread of Christianity through the non-Christian world. For to-day the missionary movement has gained a momentum, a breadth, and a quality of leadership which place it in the front rank of contemporary movements in society. Those who have not followed it or who are outside the reach of its influence, do not understand what a deep impression it has made on the imagination of the religious world in America, and with what power it is appealing to young men and women. It is one of the most impressive expressions of the altruistic spirit which the world has seen; one of the noblest illustrations of that indestructible idealism which in

every generation, however materialistic, has kept the human soul alive.

“No story has been more frequently told in the experience of men than that of sacrifice—work and suffering forgotten in a heroic attempt to serve others. This familiar truth, of which life is constantly furnishing beautiful and affecting examples, is receiving a striking illustration in the reaction of missionary work on the churches at home; for there can be no doubt that the growing sense of the inadequacy of the means and methods of the churches to deal with the problems of modern society, the deepening sense of the lack of faith and unity among Christians, are largely due to what may be called the reflux wave of devotion and service which has come back from the remotest parts of the world. For more than a hundred years organized missionary work has been conducted by American churches; and now, at the end of a century, that work has ceased to be merely one of the interests of the churches, and has become their chief interest. Speaking to a group of Methodist bishops recently, President Taft said, ‘I believe, and I think you will agree with me, that the attitude of the general public toward foreign missions to-day is almost completely revolutionized, and that you find, as you go

about and urge contributions for that purpose, a willingness to listen, and an interest in the work that perhaps you have never found before.'

"Two great facts the missionary spirit has driven home to the churches in America: First, the incongruity of presenting to the non-Christian world a dis-united Christian church, and, in the very names of the organizations which profess to teach Christianity, transferring to the East the theological quarrels of the sixteenth century; second, the fundamental unity which underlies Christendom, and the immense loss of power,

both for spiritual life and for missionary activity, inherent in divisions among the followers of Christ. What kind or degree of unity may be reached in the future no man can foresee; but that the followers of Christ are being driven out of their old positions of isolation and antagonism, and into some kind of co-operation no man whose eyes are open to the signs of the times can doubt. The non-Christian world has brought the Christian world face to face with the impossibility of teaching at the ends of the world a gospel of brotherly love which it does not practice at home."

What Proportion of a Church's Missionary Giving Should Go for Foreign Missions.

Heretofore the distribution of missionary gifts has been almost altogether on a voluntary basis. The churches have observed days for the different missionary interests, people have been urged to give, and the money that has been given for specific causes has been sent to the societies which represent these causes. We are passing through somewhat of a transition now. Weekly contributions are being introduced in a number of congregations, and in a few the budget plan for raising missionary offerings is in vogue. This change in the manner of taking missionary offerings leads to the question of dividing the money given in a congregation between the various missionary interests. Letters are constantly coming to the mission rooms asking the advice of the secretaries in this matter. Although the problem is one fraught with some delicacy, we believe that the question should be discussed frankly and on its merits. We have tried in this article to be just and fair to all concerned.

It is our conviction that in the allotment of missionary offerings in congregations where the plan of giving does not allow the individual to designate the proportion of his gift going to different causes, about fifty per cent for the work of Foreign Missions would be a fair proportion, this ratio to vary slightly owing to the number of interests which may still have an appeal outside the

budget. Let us set forth briefly our reasons for such a conclusion.

1. It is the ratio quite generally recognized. In nearly all the large religious bodies of America it is a generally accepted standard that the giving should be about equally divided between the Foreign and Home interests. In the Methodist Church about fifty-five per cent goes for Foreign Missions and forty-five per cent for Home interests, in the latter being included Home missionary work and church extension. The Methodists have no State missionary societies. In the Presbyterian Church the generally recognized division is fifty per cent for each cause. For the Baptists their National Apportionment Committee has placed the proportion for Foreign Missions at fifty-five per cent, and that for Home Missions, including their Publication Society, at forty-five per cent. This does not include in their case the State missionary interests, as they are not included in their annual convention budget. Among the Congregationalists the Foreign work receives somewhat beyond fifty per cent in comparison with the Home interests, the latter not including church extension.

The Laymen's Missionary Movement in its great campaign throughout the country has insisted on at least fifty per cent of all missionary gifts going to the Foreign work. We have been in fifteen

or twenty of their great conventions where this matter was open for discussion on the floor, and have never yet heard their standard criticised.

The women's missionary societies generally recognize this division, except that in a number of instances the larger proportion is given for Foreign Missions. Our own Women's Board divides their contributions equally between Home and Foreign Missions. Their Home missionary work includes evangelization, support of mission churches, educational and Negro work, and university Bible-chair work.

2. We believe the above ratio for Foreign Missions is only fair, because of the great scope of such work. Sometimes comparisons are made between the offering for Foreign Missions with its manysided avenues of work and the offering made to a single Home Missionary agency. This is hardly fair, because of the numerous agencies we have engaged in the work in the homeland. We will not consider the women's work here, because theirs is equally divided between Home and Foreign Missions and does not need to be considered in

this discussion. The Foreign Society is responsible for the full missionary task in foreign lands. It is not simply an evangelistic agency. It works in fields where the common assets of our Christian civilization are unknown. It must give to these people the whole circle of Christian service. At home we have different agencies for evangelism and planting churches, church extension, education, ministerial relief, and benevolence. Your Foreign Society must do single-handed all of these things in heathen lands, and many more things besides. It is a society of evangelization, of education, of church erection, of medical missions, of industrial Christianity, and of orphanage and benevolent work. It must translate literature, run publishing houses, train a native ministry, and teach the people the art of living, and it must do all of this in a land where there is no great established church to back it up and supplement its work.

3. We believe an allotment of about 50 per cent for Foreign work is no more than just, because of the bigness of the Foreign Missionary task. There are a billion people in the world who have



Religious priest or fakir sitting on a bed of sharp spikes. Mr. Rains writes this is a very familiar scene in India. The man thinks he will gain salvation by this painful process.

never heard of Christ. They constitute the Foreign Missionary responsibility. If this generation of Christians does not take the gospel to them, they will never hear it. In just the lands where our missionaries have gone there are twenty-five millions who have never heard of Christ, who are our own distinct missionary responsibility. No other people can or will touch them. They are ours, and ours alone. These twenty-five millions comprise just one-fortieth of the entire number to be evangelized. If we are to attempt anything at all worthy, this should surely be the smallest number we should try to reach.

4. The proportion of our giving to the work in foreign lands is now so small that it would seem to be little less than criminal to give a smaller per cent. Last year the Disciples of Christ spent for all our religious and educational work in America \$10,000,000, while we spent in the great heathen fields, including what the women gave, one-half million. That is, to every twenty dollars spent in the work here we spent one dollar in foreign fields, or out of every dollar given to Christian work, five cents went to the foreign fields.

5. Not only is the above true, but besides the investment of the \$10,000,000 in America we are all investing our lives here. Outside of our giving we have a million and a quarter members witnessing for Christ in America, while in heathen lands our representation is limited to a small band of missionaries and a new and feeble native church.

6. We have a tremendous task in America. We will not be true to our position if we do not exercise ourselves to our utmost to reach the non-Christian for Christ and Christian America with our plea for Christian union. However, it will be readily seen that our greatest work in America, besides establishing new churches as a basis of supplies, is the vitalizing of the church and convincing those who have already heard, but have not accepted the gospel, that they should be followers of Christ. Out in foreign lands, however, we must sow first the seed. Four-fifths of the people where our missionaries toil have never even

heard that there was a Christ. There can be no greater obligation than rests upon us in giving to these heathen people the knowledge of Christ and his redemption. We must sow the whole field with the seed of the kingdom.

7. There is quite a general recognition among our preachers who have led in systematic giving in a successful way, that the Foreign work should receive a fifty-per-cent share of the distribution of missionary funds. W. F. Turner, of Peoria, Ill., introduced weekly contributions very successfully last year. He writes as follows: "We made this year an equal division of the money raised between Foreign and all Home interests. I gave as reasons that the Presbyterian Church so divided their funds, and that no other church, so far as I had learned, gave less than forty per cent to Foreign work. Also because out of every dollar raised in America we spend ninety-five cents on ninety millions who have the gospel, while we give five cents to twelve hundred millions who do not have it. Half and half seems to me fair." J. H. Goldner, of Cleveland, writes in the same vein. George B. Townsend, of Hagerstown, Md., states that they give forty-five per cent to Foreign Missions, but include in their Home Missionary budget Christian education and Christian benevolence. Perry J. Rice, of El Paso, Texas, writes that they try to make their division equally between Home and Foreign Missionary interests. The First Church, Norfolk, Va., follows the same plan. Many others of our leading churches are following the same rule in the division of missionary funds.

At a recent meeting of three hundred of the men from our different Cleveland churches a resolution was unanimously passed as follows:

"*Resolved*, That the Cleveland Christian Churches set as their aim in missions: 'As much for others as for ourselves, and that of the fifty per cent of our giving which goes for missions, half should go to the heathen lands.'"

8. And last, but not least in importance, the ratio we suggest is not far from the present ratio existing in our work. It is evident that any distribu-

tion of missionary offerings that would radically disturb the present ratio or proportion of giving, would be unjust. Each society has gained its present basis of support through long years of service, and on the support gained the present work is based. Last year our people gave for Home interests through the American Christian Missionary Society and the State Missionary Societies, after all overlapping of receipts is corrected, \$366,000. At the same time there was given for Foreign Missions through the Foreign Christian Missionary Society, \$360,000. It will readily be seen how nearly equal the support of these two enterprises is at the present time. If now the \$55,000 received by Church Extension is added to the Home Missionary gifts, it makes \$421,000. This would leave that given for Foreign Missions a little more than forty-six per cent of the whole amount. One of the determining factors in establishing the proportion of a missionary budget should be the present ratio of missionary giving. There are two reasons why this is true. In the first place it would not be just to radically change the proportion of giving already established by individuals and churches, as such a change would be more or less arbitrary and subversive of individual choice. In the second place, it would be unfair to any long-established work to change in a revolutionary way the proportion of missionary money already allotted to it. If the pro-

portion should be radically increased, the Society would gain at the expense of another society. If the proportion should be greatly decreased, the same society would be deprived of funds heretofore accorded it by voluntary contribution and needed in the conduct of work already established. It can readily be seen how unfair such action would be. The foreign work would suffer the greatest hardship of any in any reduction of the ratio of missionary support. As has been said before, this work is not carried on in one or two channels of activity. It is manysided and complicated. Schools have been built, hospitals erected, orphanages established, and native agencies created. Schools for training the native ministry are established, industrial missions have been projected, and a great line of institutional work built up. To shift the proportion of giving so that the support of such work would suffer would be to sadly wrench, and in many cases ruin, great interests in the foreign work.

We feel that the missionary support for none of our great causes is adequate. No missionary cause is getting a square deal. Our giving should be lifted to a higher level all along the line. Modern methods should be adopted so that the ability of our churches to give may be largely increased, but in all our planning we should be careful that a uniform balance be preserved and no injustice done to any cause.



Typical Native Filipino Cart.

CONTRIBUTED ARTICLES

The Man With the Broken Head.

DR. A. L. SHELTON.

One day, when I had only been in Batang a very little while, and had n't got started to work yet, although I had fixed up a little room, because there are always sick people

coming in to be attended to, a man came running into the dispensary with the official's visiting card in his hand. He stuck it up in front of my nose, and said, "The 'Fu' (the mayor or father of the people) wants to see you right away." I told him all right, I would be up as soon as I could get through with the patients I had. I hurried through and went up to the Fu's office. The Fu met me, we shook hands in each other's faces, inquired about each

other's families for awhile, and as soon as I could, without offense, I said to him:

"You sent for me this morning. Is there anything I can do for you?" "Yes," he said, "a man has got his head cut by a rock sliding down the hill." I told him all right, I would be glad to fix it up for him. "Where is the man?" I asked. He said, "He is down here in another part of the town. I will send a man to take you to him." I went back to the dispensary and got soap and water, towels, a needle and thread and scissors, and anything else I would need to take care of an ordi-

nary scalp wound, and went on down to where the man was. The houses in that country are built two stories high; the lower story is used for the stable, where the horses and sheep and cattle are kept; the people live upstairs. They had n't thought it worth while to carry the man upstairs, but had just left him lying on the straw and manure in the stable. Instead of an ordinary scalp wound I found him with the whole side of his head mashed in, and his brains oozing out. I had n't counted on anything like that. I went back to the Fu and said: "Look here, I can't do anything for that man. That man is going to die." He said, "Can't you do anything for him at all?" I said, "Yes, I can operate on him, and he will have, perhaps, one chance in ten of getting well; but I do n't want to do it." We had only been there a few days, and it would look bad for me to operate on this man and have him die on my hands. I wanted the first case to come out all right. This man was practically a corpse to begin with. But the Fu kept on asking me if I would n't give the man a chance, and, while it just made me sick to think of it, I said I would. I got my instruments, sterilized them, and went back to the man to do the best I could. I had him carried upstairs to a little room, pulled off a door for the operating table, and stretched a sheet overhead to keep the filth and vermin from dropping down on him. Then I washed him, shaved his head, and did everything I possibly could to get him in shape. Then I operated on him, taking out about four square inches of skull, washed out the wound, and put the scalp back in place. When I got through the fellow's heart was just barely beating. I did n't dare give him any more heart stimulant. I was in de-



Photograph of the injured Tibetan after the operation. The circle on the bandage indicates the size of the wound.

spair. The sweat was dripping off my face. I just gave up. I was absolutely hopeless. But just then the Lord seemed to say to me, "You have done all you could, I'll take the case now." The man got well without a fever. It did n't hurt him any more than any ordinary cut.

About three weeks after this I was going from the dispensary to dinner. I met an old man and woman. When they got within twenty yards of me they fell on their knees in the road. I said: "What's the matter? Get up from there. We do n't allow men to get down on their knees to us." I finally got the old man up, and he began to feel around inside his old coat, and brought out a

chicken, and then from the other pocket he produced a big piece of butter, covered with hairs and filth, and six eggs. They very graciously and politely presented them to me. I took them, and they finally got up. I asked them who they were. The old man said: "You remember the man who got his head hurt? He is our son. We wanted to thank you for saving his life." They were sixty years old, and had walked more than a hundred miles, a seven days' journey, to thank me. My fee was a chicken, a piece of dirty butter, and six eggs, but it was the very best fee I ever received in my life.

Batang.

A Prayer.

O God, the only living God, who hath made of one every nation of men, and whose redemptive program is as wide as Thy creative power, we bow in loyalty to Thee and acknowledge Thy right to the Lordship of all Life. By the right of creation and by the right of redemption expressed in the Christ of the Cross, Thou art the God of all. To deny Thee less than this is to dishonor Thee and make Thee a tribal God. And if this Sovereignty is Thine, teach us, we pray, that it is the inalienable right of all to know Thee as their God and Lord. To deny men less than this is to be dishonest with them and to belie human brotherhood. We thank Thee that Divine Love revealed in the Cross is not provincial, but is essentially universal. The Cross is robbed of its glory if circumscribed in its mission. It can fit into no scheme other than that which is world-wide. May we realize that it has no message of Love and Life for us unless its message is for all.

Help us, O God, who are so highly blessed in having the light of this strong Son of God, to go forth for the unveiling of the nations. May we see the isles of the earth waiting for His Law—waiting as watchers for the morning. Teach us that the very indifference and unfriendliness of men to Christianity is a strong appeal for the Christ; that none need the Christ so much as they who feel they do not need Him.

Our Father, the task is great, but Love does not weigh or measure the immensity of that which it is called to do. If we have this Love in our hearts, we will give Thy Name to the whole world. Amen.

Louisville, Ky.

ROGER T. NOOE.

A Study in Comparisons.

H. A. EICHER.

The other week, while reading THE MISSIONARY INTELLIGENCER, I read the following words from W. J. Lhamon's article in the August number, which started a trend of thought in my mind. Mr. Lhamon wrote as follows:

"Loyalty is a crowning virtue of the Japanese. Their national life has been for generations a school of loyalty to their emperor, and consequently to the empire. Their abounding, daring loyalty has been apparent in their victorious wars with the Chinese and the Russians. Personal loyalty to Christ as King begins to mark their Christianity."

Certainly. And right here is the point we sometimes lose sight of. We sometimes make comparisons between the results of mission work in the various mission fields, and this is very easy to do without going any deeper than the mere external results. But to make such comparisons is neither true nor just, nor is it enlightening or edifying. Justice demands that we compare not only the results but also the conditions and the causes that lead up to or hinder those results. The following thoughts are more suggestive than comprehensive.

We have the above testimony to the loyalty of the Japanese and its influence upon the character of their Christianity. In India we have none of it. There is no loyalty, no patriotism, no devotion to king or country here. What they call patriotism is merely a desire for self-rule, and each person wants to do his own ruling. Their political life is a life of treachery, of faction, and of strife, not only under England's rule, but it has been so from the beginning. There is no unity of mind or purpose. England is doing a noble work in India, and, together with the power of Christianity, is gradually cementing the people together, but it is a long and slow process. But in this condition of an absence of loyalty, patriotism, and devotion, what can we expect of the Christians, at least of the first generation?

Again, we may name *reverence* as one of the great characteristics of the Chi-

nese, a tenacious holding on to things old, honored, and approved, and we see how this reverence and this tenacity of grip have worked out into their Christianity, as was manifest during the Boxer persecutions. Again, *this* we have not in India. There is here a reverence of a certain kind for their religions and rites, but there are almost as many sects and doctrines as there are people. There is a certain reverence for their great gods and saints, but it is so mixed up with treachery and deceit that it is hard to find. Their purpose seems to be to deceive their gods, and they are ever improving upon the works of their saints in dishonesty and in superstition. In fact, superstition is about all they have, and that is the basis of their other evils. I do not mean to say that there is no treachery in China, but it manifests itself in a different line, and reverence is certainly one of their virtues. But in this condition of lack of reverence and firmness, is there not danger of expecting too much of the first generation of Christians here, and of being disappointed? It takes time and patient teaching to develop in people absent qualities of that sort. The very gods they worship and reverence were noted for their deception, treachery, thefts, gross immorality, and murders.

In Africa we see the marvelous results of mission work, and rejoice. But there we see the people in the simplicity of life and faith, without centuries of a complicated civilization, and a highly-developed system of religion. The people of Africa, as it has been said, are characterized by simplicity of faith and obedience. And again we see these same qualities working out in their Christianity. But when we come to look for these in India, alas! we can not find them. We have a civilization here dating back to the time of Abraham, and a most complicated system of religion. In fact, the religion is hidden so deeply in its complications and its superstitions that the religion itself is often hard to find. As one of our missionaries ex-

pressed it the other day, "Before we can get to the people we have to dig down through centuries of lava; not merely the refuse and muck, but must bore down through the hard layer of lava." In such conditions a transformation must be very slow, for it takes time to make an effective impression. One great characteristic of the Indian people is their constant cry for mercy, mercy. Everywhere we go it is "daya kijiye," or "daya karke" ("Please have mercy! Have mercy on me!"), and yet they do n't know the first principles of mercy. Their meaning of mercy is, have mercy on ME, and I do n't care an iota for the other fellow. About the only thing that can touch them is money, and that only so far as the money goes. The higher ideals, so completely absent in the common life here, must be taught over and over again with great patience and persistence. This does not mean that there can never be a general awakening here as in other fields. It only means that it takes time, and a *long* time, to lead up to such an awakening, and that an enormous amount of solid ground work must first be done. I am not by any means

discouraged or pessimistic about India. On the contrary, I am hopeful, and things are looking brighter. The gospel is still just as much the power of God as it ever was, and is bound to prevail. And it is just for this hope that I am writing these thoughts, that we may not become discouraged when we see such meager results in India as compared with those of some other fields.

Aside from the other things mentioned above, we have here an ironclad caste system to deal with, which is one of the greatest obstacles to the progress of Christianity. In the face of this there must necessarily be slow progress until the whole caste in a certain community is leavened and mass movements may result. This is occurring in some places now, but chiefly where a long period of time has been spent in solid ground work and teaching. Until such a time may come we must be satisfied with more occasional converts, and rejoice in the few rather than in the many. While other fields are reporting their converts by the scores and hundreds, we must be content for awhile yet to count ours by the tens or even units. But the better day is



Boys of the Damoh (India) Orphanage being addressed by Secretary F. M. Rains.

coming, and we must not lose sight of that fact. The people are hearing better, more are inquiring, and there are some signs of an approaching mass movement in our Chhattisgarh District. So, while we can not expect too much in character for the first generation of Christians, and should not become discouraged with meager results for awhile, yet let us look and pray with hope for an early increasing harvest.

But, you may ask, as Japan is bringing her loyalty and patriotism, as China is bringing her reverence and tenacity of grip, and as Africa is bringing her simplicity of faith and obedience into Christianity, although all these are lacking in the Indian life, is there not some special quality that India will bring as her contribution to the Christianity of the world, and that will mark the character of Christianity in India? In answer I can say, Yes, I believe there is; but it has not yet begun to manifest itself in Christianity, because, in fact, it is not yet attainable. Perhaps the one great characteristic of Indian life that may with profit and doubtless will be brought over into the final character of Christianity of India is the contemplative life. This, I believe, is a generally accepted idea. Contemplation, meditation, self-renunciation, spiritual philosophy, the idea of the immanence of God—these are characteristic of India, and will become a part of India's Christianity. But let us see what is necessary before this can be brought about. In the first place, these characteristics are found among the Brahmans and higher castes. As yet these are practically untouched by Christianity so far as actual converts are concerned. Here and there a number of Brahmans have become Christians, but as yet the work has been chiefly among the lower castes, where these characteristics do not abound. First, then, we must reach the class of people in which these characteristics are found. In the second place, these characteristics must be purified and cleansed. While the

ideas themselves are good, the theory good, yet there is so much of sin and corruption that has crept in—the same deception and fraud that characterizes the rest of Indian life—that in their present form they can not be assimilated by Christianity. They must first be purified and set in proper channels before they are available as characteristics of the Christianity of India. In the third place, they must be brought into practical contact with life. At present they are apart from life. They are visionary, theoretic, unpractical. By being brought into practical contact with life they will become a source of power in Christianity. But their attainment is yet a great way off. Let us pray, and wait in hope for that day.

In conclusion, let me say that in presenting these thoughts I make no pretense of being exhaustive or comprehensive, or of making a complete survey of the mission fields. Yet I feel that I have done injustice to none. I have merely been suggestive in presenting a few examples. I know there are in these same mission fields special obstacles and difficulties to be overcome in the progress of Christianity, and I would not neglect them in a final comparison. These I have not considered here, as I am not familiar with them, and as they are not essential to my purpose. The characteristics I have mentioned are prominent characteristics of the several fields or countries, and are having a healthful influence upon the Christianity of those several fields. In India we have nothing to compare with these at present attainable as an advantage to Christianity; but, on the other hand, the hard rock of caste, a complicated system of religion firmly established for many centuries, besides the old civilization and all the treachery, deceit, selfishness, corruption, and immorality possible to humanity. Let us make comparisons with justice, considering both the difficulties and the advantages of the work in all the fields.

"I Believe in Foreign Missions."

By DAVID J. BREWER, LATE JUSTICE OF THE UNITED STATES SUPREME COURT

I believe in Foreign Missions because Christianity is adapted to the most urgent needs of man, so uplifting in its influence on individual and nation as to carry evidences that it is of divine origin, and that it was designed for all time and for all men.

I believe in Foreign Missions because the work not only blesses those to whom the missions go, but those by whom they are established. It is universally true that they who are most devoted to the cause of missions, most interested in the work, give to it the most earnest support, are the finest types of Christian character.

I believe in Foreign Missions not merely because of the reflex influence on individual character, but because of the standing they will give to this American republic in the sight of the world. As a citizen I love my country, and long to see her the recognized leader among the nations. That is possible only as she touches them in the most helpful and uplifting way.

I believe in Foreign Missions because the Master so commanded. "Go ye into all the world and preach the gospel to every creature" was a command not only to his then disciples, but one going with his religion to every one in all ages of the world.—*The Missionary*.

Prayers for Mission Boards and Missionaries.

W. O. MOORE.

The foregoing was the topic for prayer meeting, February 23d. The meeting was rich in what was said and in its prayers. Why should it not be? The Apostle Paul said: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth." The apostle desired Israel to be saved. What stood in the way? Ignorance of God's righteousness and subjection to it. In order to redemption they must gain a knowledge of Christ, and through faith and love put him on and be in subjection to him. He is the end of the law unto righteousness to every one that believeth.

In prayer meeting we can say: "My prayer to God for the heathen world is that they might be saved. For I bear them witness that they have a zeal that is not according to knowledge. For be-

ing ignorant of God's righteousness, and seeking to establish their own, they can not in their present condition subject themselves to the righteousness of God." To save the heathen world means to save it from ignorance, superstitions, and their fruits. It means to give it the light—the knowledge of Christ. The means instituted to accomplish this end is the church in all of its appointments. The church is under divine directions to carry the gospel into all the world. Hence, in prayer meetings there should be prayers:

1. That every one in the church may know his and her duty, and be alive to what Christ has imposed upon it. Missionaries must be sent, and how can they go unless sent and sustained by the church?

2. The church has selected men and women to supervise this work. These men or women are called missionary boards. They should have the earnest prayers of the church that they may plan well, and be able to use wisely means put in their hands for the sustaining of missionaries. That God has blessed them is evident from the much that they have been able to accomplish. They are the ones selected to supervise work among

the heathen, and to give the church needed information with respect to the condition of the heathen world, and to aid the church to see fully its opportunities, and to measure up to what it is divinely asked to do.

3. Young people are being led to consecrate their lives to the preaching of the gospel in heathen lands. The church should take great interest in them, and

aid them by their prayers and contributions.

Our prayers to God should be that the heathen world may be saved. For they have a zeal that is not according to knowledge. They are ignorant of God's righteousness. What are we doing to save them from ignorance by sending them the gospel?

Indianapolis.

The First Mission Trip of the Steamer Oregon.

A. F. HENSEY.

Day before yesterday we returned from the trip made by the *Oregon* up the Bosira. We were gone about a month, and visited Longa, Lotumbi, and Monieka. At the latter place we stayed ten days. Everywhere the steamer was welcomed with great enthusiasm, and we are more than ever sure that it is by the agency of this gospel ship that the story of salvation is to be carried to the interior of this district.

The progress made at Longa during the two years since I saw it last is little short of marvelous. Then they had just made a little clearing in the wilderness, and had begun the erection of a little mud house. Now it is a splendidly laid-out station, with trees and flowers just like Bolenge, and the house Dr. Jaggard has built is one of the best, if not the best, in the whole Mission. And the progress in the church has been just as remarkable.

From Longa we went to Lotumbi. We were a jolly party, for Mr. and Mrs. Smith, Mr. Hedges, Dr. and Mrs. Jaggard, Captain and Mrs. Moon, Miss Eck, with all the Mission girls, with Mrs. Hensey and I were all on board. We had an even more enthusiastic greeting at Lotumbi. Of course the station there is just in its beginning, and no permanent buildings have been erected; but it is a fine site, and Mr. Smith has already gotten most of his brick out for a house. Mr. Hedges stayed there with the Smiths for about a month, and should be home to-day or to-morrow. He is thinking of going up again after Christmas to help Mr. Smith build the house.

We came down again to Longa, and helped Dr. Jaggard with several operations. He is gaining a great reputation as a physician and surgeon in all that region, and as his fame increases, so will the knowledge of Him whom he serves. Miss Eck stayed with them, partly for a vacation, as she has been working very hard, and partly to keep Mrs. Jaggard company, as the latter has been very ill.

At Monieka we found that the evangelists and Christians had built a large church, with a seating capacity of about 1,000, and that all the affairs of the church were in very good condition. At Monieka we have demonstrated what may be done in the way of a self-governing church. They have their own treasurer, and try to support a tenth of their membership as evangelists. Talk about going to church! We went three times a day at Monieka, and part of the time five times! It kept us busy getting up sermons, I can assure you. From morning till night the people swarmed around us, asking questions, urging us to stay, and insisting on being baptized.

Lord's Day, December 4th, we took the confessions of thirty-two people, and baptized them in the presence of an immense crowd. I am hoping to inclose some pictures of this crowd, also of the church and our evangelists there. That afternoon five couples of them were married in the presence of the church. Monday morning we sent out forty-six evangelists, part of whom are supported by the native church. While we were there they made an offering of sixty-two francs (about \$12.40) which will support

twenty of the evangelists for the time they are out. And in a few days now they will be having their Christmas offering, which should enable them to support a larger number.

Leaving Monieka that Monday morning, we steamed down to the S. A. B. post at Bussira; we had a pleasant visit with them, and married two of their young men to two of the young women of the church. All are Christians, and the gentlemen of the trading company were very glad to see them married according to the ordinance of God. With these two young men a rather interesting incident is associated. When the Catholic bishop came some time ago to visit this Company Post, all of the higher officers played off sick, or went hurriedly away on trips in the Back country—or, at least, we suspect that they did this—so there was no one left to receive his Catholic highness except one white man, for whom work the young men above mentioned. As soon as the bishop had seated himself, he commenced to reprove this white man for having Protestant servants in the house, saying that he, as a Catholic, was setting a bad example. Whereupon the white man replied, "Very well, whenever you bring me two young men, who are Catholics, who do not steal, lie, drink, or smoke, I will take

them, and discharge these Protestants." To us who know the Catholic ways out here, it would hardly be necessary to state that he still has our young men. Since then this white man has read the New Testament. He had never seen it in his life. Nor had he ever seen Protestants before coming out here. He had understood that it was a bad book, and that Protestants were fearful people. "It is magnificent," said he; "I wish I had the Old Testament also." We had the pleasure of leaving a French Bible with him.

Leaving this post, we stopped next at Besongo, where about fifty members of the Monieka church live, and where we have a good work. Here we baptized eight more, making forty in all in that region. The next day found us at Longa and the day after at Bolenge.

The whole trip was a delightful fellowship with the other missionaries, and a most comfortable one on the *Oregon*. Monieka is a great center, and it grows all the time. Iso and Bombanza, the principal evangelists there, are men of consecration and ability, and there are many of like stuff in the church. You are to hear more and better things of Monieka.

Bolenge, Africa.



Fifty-five baptisms at Bolenge, Africa. Messrs. Hensley, Hedges and Jaggard baptizing.

A Visit to Our Mission Stations.

AT MANILA, P. I.—LETTER NO. II.

We reached Manila December 27th. We had been at sea twenty days. It was a joy to take B. L. Kershner by the hand and to be so heartily welcomed to Manila. We went at once to our Mission House.

Let me tell you something about this Mission House. This is one of the busiest mission centers I have seen on this long trip. Things "are doing" here and no mistake. We bought it in 1907 for \$12,500. Some changes and improvements have brought the total cost up to almost \$15,000. A business man in Manila told me it is worth \$25,000. It saves not less than \$1,800 rent every year. It is in one of the best locations in the city—on Azcarraga Street, one of the best streets—and growing in popularity and importance. It will soon be what is known as a "park street," which will increase its value. Our missionaries made a "big hit" in getting hold of this property. They are to be commended. The lot is 100 feet by 156 feet. The first story of the building is stone. The second story is of hard, heavy wood, so heavy that it will not float, and so hard that you can not drive a nail into it. It is inclosed by stone wall and iron fence. The building is one of the best I have ever seen. Everything about it is first-class. It was built by wealthy people for a great home, but financial reverses forced them to sell. If we had built it ourselves we could not have better suited our purpose.

Two missionary families live here, each having their own separate home. These are B. L. Kershner and Leslie Wolfe. Besides, a native evangelist and his family live in the Mission House, and twelve boys use part of it for a dormitory. *Thirty people live in this building all the time.* It is a Christian colony.

And this is not all. Note the following work conducted in this building. Services are held on the first floor, also on the second.

1. The Bible College is conducted

here. Thirty young men are trained daily for evangelistic service. Some of these are now preaching. This is the special task of B. L. Kershner, who is most capable. He is especially fitted for this high service. He is a brother of F. D. Kershner, president of Milligan College, Tennessee.

2. A Primray School is also conducted by Miss Longan. She has not been on the field very long, but here she finds an important field for labor. Miss Longan is a granddaughter of the lamented G. W. Longan so well known in Missouri.

3. The American church holds its services in the Mission House. This is at 10.30 every Sunday morning. The number is not large, but loyal. They are from Indiana, Illinois, Iowa, Kansas, and possibly some other States.

4. The American Sunday school meets at 9.30 every Sunday morning. It is not large, but important.

5. There is a preaching service at 10 A. M., Sunday, in English to the students.

6. A Sunday school in Tagalog at 9 A. M. Sunday. This is growing and important; good music and lively interest.

7. There is an evangelistic service in Tagalog on the first floor, while the American church is meeting on the second floor.

8. The native church meets at 6 o'clock in the evening for the communion service and regular preaching. This is a delightful service. The attendance is large—about 200 members in this congregation.

9. At 5 o'clock Sunday evening the largest Sunday school of the day is held in Tagalog.

10. At 8 o'clock in the evening an evangelistic service is conducted in English.

We have four organized churches in Manila, and once each month they meet in the Mission House for a union communion service. At this service a missionary offering is taken for the local Tagalog Christian Missionary Society.

The missionaries have nothing to do with this society except in an advisory way. This plan helps to self-support and self-management—two important items.

Do you know of more Christian activities conducted in any building in the world of similar size and cost? I do not. It is a lighthouse blazing out on the dark sea of humanity, day and night, seven full days in the week. Here many conferences are held, here numerous committees hold their sessions. There is not a more important missionary center than our own Mission House in all the Philippine Islands.

Have you kept up with our wonderful growth in this land? Only about ten years ago W. H. Hanna and H. P. Williams opened the gospel campaign. It was vigorous. We have had only a few missionaries from the first. There has been much to discourage and impede the work, and yet we have nearly 5,000 members. The growth under all the circumstances is simply marvelous. Last year, for example, there were more than one thousand baptisms. What field equals it even? What field in America with all its well-organized churches, with its elegant church buildings, its strong preachers, large Sunday schools, and with light and knowledge pouring in from every side is even equal in the larger number won for our Lord? Remember, 5,000 members is as many as we had in the whole State of Kansas in 1880. It is more than we have in many of the States in the homeland. We can have 50,000 members here in ten years

if we will help these brethren as they ought to be helped.

The March Offering should reflect our faith in the power of the gospel. There have been few better examples of that power than we have before our eyes in this land.

One of the important elements of our success has been the large number of consecrated Filipino evangelists. The missionaries have been wise in their selection and training. I mention two whom I have met, as examples. Emiliano Quijano is twenty-five years of age. He is well educated, having the degree of B. A. from a Spanish college. He knows the Bible and our plea well. I am told that no other native preacher in the country is his equal in scholarship and general influence. He preaches for our First church in Manila. He receives no salary. He delights to tell the old, old story. This good man is in the service of the Government, in the Audit Department. He was baptized October 12, 1903. With forty to fifty dollars per month we could have him giving all his time to the work of the ministry. He ought to be employed. But where will the funds come from?

Another example. Simon Rivera was the first Tagalog baptized in Manila. H. P. Williams baptized him August 21, 1902. That is where Dewey sank the Spanish fleet. Rivera is a man of sterling character, thirty-one years of age, has a wife and two children, has baptized about 200, and more than any other Filipino evangelist. His salary is the modest



Children of the Christian Mission, Manila, P. I. The above is taken in front of one of the theaters of Manila which gave a benefit to the children, and raised \$150 to furnish a good Christmas for poor children to the number of one thousand.

sum of \$15 per month. We have thirty-three such men in these Islands, and we must have many more.

Wonderful changes for good have been effected in this country since the American Government took hold ten years ago. A few may be mentioned, as follows:

1. The lotteries have been closed.
2. The number of saloons has been reduced.
3. The opium traffic has been stopped.
4. Many new Protestant churches have been built.
5. American Bible Society, Y. M. C. A., and other such institutions have been established.
6. An educational system of high rank

is being perfected. 7. Sanitary improvements are very great. 8. A law against games of chance has been passed. There is no more gambling or horse racing. 9. Now there are many more legal marriages. 10. The moral tone is improving every year and in every direction.

We are just leaving for Vigan and Laoag, about 240 miles north. Hope to reach Shanghai, China, February 1st, and Tokyo, Japan, about March 1st, and Bolenge, Africa, June 1st, and Cincinnati, August 1st.

F. M. RAINS, *Secretary.*

Manila, P. I.

January 3, 1911.

An Appreciation.

J. E. DAVIS.

Mary Myrtle Warren was born in Woodford County, Illinois. Her father was a graduate of Eureka College, and though a First Day Adventist, he here imbibed the spirit of the church with which he afterwards became affiliated. Miss Warren's father, John Warren,



MISS WARREN.

was a successful Illinois farmer, and moved to Nebraska in 1888, where he began farming on a large scale, and amassed quite a sum of wealth. Miss Warren inherited the religious traits of father and mother, both of whom were devout and religious people. She has always been a tither, and her claim has

been that the Lord blesses a tither. When her father often remarked that her farms were always more productive than an equal acreage of his, she claimed she was prospered because she tithed. From her inheritance on her father's death three years ago, she supports one missionary, Dr. James Butchart, of Lu Chow Fu, China, and in conjunction with the Beatrice Sunday school supports another Living-link missionary in China.

In addition to this she is giving \$6,000 to build our Bible college at Nankin, China, the school where our native Chinese evangelists are to be trained.

First of all, Miss Warren is a religious woman. She could hardly help being so. Her mother is devoutly religious before her. Her life, her wealth, her influence is all freely given to the evangelization of the world. She is interested in all church work. She is a regular attendant at church, Sunday and mid-week. She is enrolled as a member of Mission-study classes, advance interdenominational Bible school classes, chorus work, Christian Women's Board of Missions work, and almost every working organization for women in the church. Though opportunity has often been afforded, she has spurned the world and its vanities. She has consecrated herself to a life of progressive good.

She is the "Helen Gould" of Beatrice, Nebraska, and the first real philanthropist of the Beatrice (Nebraska) church.

Beatrice, Neb.

An Appeal from the Head-Hunters.

W. H. HANNA.

What a chance Peter had to demonstrate his fidelity to his Lord and Master, but how miserably he failed! He had protested too much his love and his courage. What a chance in the Philippines we have to show our devotion to Him by whom we have access into this grace wherein we now stand! The gracious Lord has need of many other native evangelists, many new chapels, more missionaries. Men and women in the United States have the ability and opportunity to supply his needs. Will they do it, is a question that is before me as I think of the approaching March Offering? O that they would!

Way up in the mountains there is a little town of pagans who enjoyed the ministry of a native evangelist for some months. He taught many of them to read and to write, and, best of all, to know the Savior. In their love they

built a house and chapel combined, but a ten per cent cut in remittances made it impossible to continue an evangelist among them. Their letters entreating for some one to come are touching. Will you help us send a messenger of light to them? In other towns, hundreds sit in pagan darkness, and thousands upon thousands there are who need gospel truth instead of papal superstition. Government officials and prospectors go among them and, alas! too often say "God damn you." Will you help send some one to bear the news, "God loves you and would save you?" Woe unto us if we continue to turn our luxuries into necessities, to consume upon ourselves all we receive, to vie with those who are not Christians in vehicles, homes, and raiment, and so force ourselves to present a deaf ear to the calls that come from unevangelized lands.

Vigan, P. I.



Ministerial Students at Vigan, Philippine Islands.

What Is a² Missionary?

C. H. FREER.

Paul sent quite a remarkable letter to the church at Philippi by the hand of their messenger and minister, Epaphroditus. While Epaphroditus was in Rome with the message of the Philippians to Paul, he was taken sick nigh unto death. In Paul's letter he sent back to the Philippian church by Epaphroditus, he speaks of him (Phil. 2:30) as one who "for the work of Christ came nigh unto death, hazarding his life to *supply that which was lacking in your service toward me.*" The church has a service to render to the unsaved world. There are thousands who are hazarding their lives to *supply that which is lacking in our service by*

going to the benighted peoples of the earth with one message. A careful study of relationship here will reveal to us our deep obligation to the missionary. He is supplying that which is lacking in our service. Can we be true to him and maintain our honor, if we deny to him all the means necessary for him to efficiently supply the lack in our service to the heathen world? There is the seed thought here for a great missionary sermon or address. Shall we not emphasize it before the minds and hearts of the brethren till they shall fully appreciate their deep obligation to the bearers of our message to the unsaved world?

Millersburg, Ohio.

Our Needs and Hopes in the Great Japanese Capital.

BERTHA CLAWSON, PRESIDENT GIRLS' SCHOOL, TOKYO.

A letter from Secretary S. J. Corey is just at hand, asking me to tell briefly the *needs* of the Takinogawa Station, and our hopes and aims for the future of the work in connection with the schools. THE MISSIONARY INTELLIGENCER also is here, telling the *aims* of the Foreign Christian Missionary Society for the new year.

While I write the needs of this station, *the eyes of my understanding* are not closed to the great needs of Akita, "our first love in Japan," nor of Sendai, with its wondrous possibilities; nor of Tokyo, our great metropolis; nor of Osaka, that is as yet barely touched with the power of the gospel. Others will plead their cause and tell their crying needs. Just for this hour "*this one thing I do,*" forgetting the rest of Japan and all the rest of the world, it is my desire to write the needs of our Girls' School and our Boys' School, and our hopes and visions and dreams for them in future years.

The Watchword of the Foreign Christian Missionary Society for the new year is "\$500,000 for Foreign Missions and twenty-five new missionaries!" As I sit here in my study this morning and

day-dream of the future of this work, it seems to me that the aims of the Foreign Christian Missionary Society for this year are wholly inadequate to meet the demands of the work, and that they are beneath the dignity of so great a body of Christians as that Society represents.

Takinogawa Station alone could take all of that \$500,000, and use it to most excellent advantage.

It is a question of only two or three years at the most when the Joshi Sei Gakuin, your Girls' School in Tokyo, must have a new building for a Bible Women's Training School and a Music Hall combined. The question of class room accommodations for both high school and Bible school classes is a serious one, and the noise and discord of organs and pianos resounding through the halls during recitation hours is maddening at times. The erection of a building to meet our needs will entail an expenditure of at least \$5,000.

Miss Edith Parker, who was teacher of manual training in Missouri State University, has come to Japan to develop an Industrial Department in our Girls' School. Miss Parker is eminently fitted

for her work in every way. She is just now finishing her second year of work at the Japanese Language School, and she expects to begin at once to work up her department. It will meet a long-felt need in Girls' School work. To begin this work even in a modest way will demand an expenditure of a large sum of money.

Mrs. Place, on her return from a short rest in America this year, expects to begin a Kindergarten Department in connection with the work here. She will need at least \$3,500 for a building, to say nothing of equipment.

Mr. Place is a man of large vision, and has not yet ceased to expect from the Foreign Christian Missionary Society the fulfillment of a promise made to him before he came to Japan to the effect that he be allowed to begin higher educational work among young men, and that in order to do this work in his chosen way he be allowed to purchase a large tract of land for the erection of new buildings, and for the development of a large athletic field. The buying of the land alone would demand the expenditure of thousands of dollars, to say nothing of the expense of the erection of necessary buildings.

Our Boys' School needs a new chapel and a Bible School Department. This need is a real one, and should be met in a very short time. This would require at least \$5,000 more.

If the needs of this one station alone were to be supplied this year, and its

aims realized even to a small degree, how much of that "\$500,000 for Foreign Missions" would be left for the evangelization of the rest of the world?

Now those "twenty-five new missionaries." A new lady who will teach both vocal and instrumental music in the Girls' School is our most imperative need. *She ought to be sent out this year.*

When Miss Parker begins her Industrial Department, Miss Lediard will be left practically alone in the English work. She can not do it all alone. She should have help, for there is plenty of work for two people in this one department.

Mrs. Place will need a trained kindergarten to help her when she begins her new work. That lady should be here preparing herself in language work.

Mr. Place should have at least one family to help him in the work he expects to begin. If the Foreign Christian Missionary Society is in earnest about this work that family should be here now.

Mr. and Mrs. McCoy expect to go home next year. There is absolutely no one here who can be spared to take their work during their absence. It seems to me the imperative need of the Boys' School is a family to help Mr. McCoy in this work. He needs, also, one English teacher, a man who could give all his time to the English work.

Here are *eight* of your "twenty-five new missionaries" that within the next two years, or by the time they had completed their Japanese language study,



One of our numerous Sunday schools in Tokyo, Japan.

could be used to excellent advantage right here in Takinogawa. How many of the twenty-five would be left for the evangelization of the rest of the world?

Dreams? Perhaps so, and yet they are dreams that under God we expect to see materialized at no distant date. And what would life be worth if we could not "see visions and dream dreams?"

Selfish? No. For we would have every mission station in all the world as perfectly equipped. Do we expect to have all these needs supplied this year? No. But these are OUR AIMS for the Takino-

gawa work, and it depends largely upon you when they shall be reached.

"On the firing line," you say when you talk about your missionaries. Yes; but they might as well be in the rear tents asleep with the "retired soldiers" in the Lord's army, as to be on the *firing line without the necessary weapons of warfare.*

Can the churches at home meet the aims of the Foreign Christian Missionary Society for this new year? We know you *can*, and we shall be disappointed if you do not.

One of Dr. Macklin's Chinese Stories.

DR. PAUL WAKEFIELD.

The other day I was going up the Yangtze on a steamer with Mr. Z. C. Beals, one of the Wuhu missionaries. We were talking of the changes that had come in China in the last few years. I had just seen a man smoking opium—the first I had seen since I returned to China. Before I left, three years ago, every steamer would be crowded with opium smokers. I doubt not I could have found a hundred any evening on any of the Line steamers! Now, after being on the steamers no less than ten days, I see one man smoking! It is a wonderful change that has come to China. It can not but affect the social condition of the whole empire, for an opium smoker will sell his children, his wife, his house, his very clothing to obtain opium, if need be.

Mr. Beals asked me about the Laymen's Movement, and the work our Society was doing to awaken interest in Missions.

I told him the story I had told of Dr. Macklin's work, and how well it seemed to illustrate our ways of doing things out here. I told him Dr. Macklin's "Coffin Story," that he used to illustrate his talks on opium, and Mr. Beals told me a story he had heard Dr. Macklin tell years ago in a tea house at Nankin. Mr. Beals says he himself has told the story hundreds of times—and it is worth your hearing.

First, you must imagine a Chinese tea-house. Small tables placed closely to-

gether; the room, usually well filled, is now crowded with men, for Dr. Macklin is there—that is reason enough. The more scholarly men are seated at the tables close to the doctor. In the distance are the coolies. They talk of the usual things of interest, ask the news, then they will talk of the old Chinese books and stories. Here Dr. Macklin is perfectly at home.

Doctor asks them if they had heard of the man who kept a wolf. "He lived right near here," said the doctor. No, they never had heard of him. Doctor thought it strange, so told them the story.

A man was out on the hillside one day when he found a little kitten-like animal, all by itself. He picked it up and it played with him and he liked the little fellow and took him home. They became great friends, the little fellow sleeping by his master kept him warm, while his strange playfulness was always amusing. He grew rapidly, but one day when the master came home he found his little girl gone. They said the pet had eaten her. But the man said, "She is only a girl," and so did not punish the animal.

A few days later he came in and found his wife gone; but she had found fault with him for liking his pet better than his own family, so he did not care; he was glad to be rid of her. Again when he came back he found his house burned down, and his only boy eaten by the

brute. He finally realized that the pet was a wolf—and was now full grown. In his rage he started after him; but he had lived a life of ease and dissipation, while the wolf himself had grown strong. So the animal turned upon his master and tore him to pieces.

Doctor paused, and asked them if they did not remember about it now. They all insist that nothing like that happened

around there. "Such a man would be a fool," they said.

"O, may be," answered the doctor, "but there are a dozen of you and more who are keeping just such an animal—and the story is true. The name of the wolf is OPIUM, and you men who are playing with this pet are no more wise than the fool who kept a wolf!"

Wuhu, China.

Terrible Famine in China.

DR. W. E. MACKLIN.

It is pitiful and heartrending to live among a people where there is so much of poverty, misery, and starvation. As a result of the famine there are tens of thousands of the poor refugees about Nanking living in booths about three to four feet high, seven feet long, and five feet wide. These poor people are worse off than animals in our country. They are not beggars, but hard-working farmers. They are, in fact, the backbone of the country—the real upper class. Things are bad enough when they are well, but imagine the horror of sickness among them. They get typhus, relapsing fever. I have three typhus cases in

my isolation hospital (built by a Chinese Christian). It is risky treating this pestilence, but we must do it. I ask for an appeal to be made for money to care for the poor, as I am swamped out. I can not make the money I have done for the last two years, but I can do just as big a work if I can get the means. I can't turn away the helpless, sick poor from my door. It would seem from Matthew 25 that salvation would be lost if we do not help the sick and poor. I can not stop. I must go on and trust the Lord for the means.

Nanking, China,

January 13, 1911.



GUARDING HIS PLAYMATES.

The two Shelton children with their pet dog. This picture was taken at Batang, on the Tibetan border. Both of these little ones were born on the Tibetan border. They are now home with their parents on furlough, and America is a wonderland to them.

Help My Chinese Girls.*

EMMA LYON.

Over eighteen years ago I came to China to do whatever I could for Him who had done so much for me. After I had been in evangelistic work four years I opened a school for girls. At first I had six pupils, now the school has grown to ninety; with the women and teachers I have over one hundred. The churches have spent a great deal of money here. I have spent a good part of my life and some of my money. Do the people at home not think this work worth keeping

*The Foreign Society has recently appointed Miss Nina Palmer of Drake University to be associated with Miss Lyon, but it is not certain just when the Society will be able to send her forth. Her support, outfit money, and passage to China are needed.

up? I have often heard the church members spoken of as "rope holders." Do they think one person should be responsible for a work as large as this? When I go home on furlough, who will take charge? Should I have the whole responsibility morning, noon, and night, and not be free at any time? Is it the best policy for one person to use all her strength in a few years, then the work go to pieces because no one is ready to keep it up? I think the strongest thing I can say is, *the greatest need* of our China Mission is to have a woman missionary sent out from the United States to be associated with me. One prepared for such work.

Nanking, China.

A Visit to Our Mission Stations in the Ilocano Country.

F. M. RAINS.

LETTER No. 12.

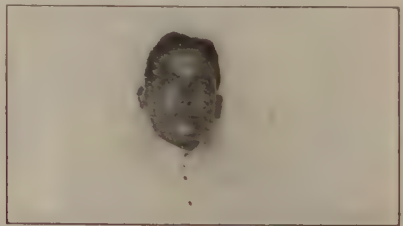
The Foreign Society is doing work in two languages in the Philippine Islands—the Tagalog and the Ilocano. About 1,500,000 speak the Tagalog and over 800,000 the Ilocano. The people of Manila and the country round about speak the Tagalog. This is where we planted our first mission

station. Churches have been planted at Pasuguin, Piddig, Salsona, Garnaden, Paor-Paloc, San Miguel, Agaja, Bambam, Bacara, Batac, Badoc, Bascil, Cadisicolon, Dingras, Farrda, Maababocay, Nagparpian, Pavay, Panduyocan, San Nicolas, Tamdagan, and Vinta. We have five chapels in



Typical Filipino home, built entirely of bamboo.

station, May 23, 1902. There are twenty-four provinces on the Island of Luzon. All our work is on this island, which is the chief one. Our second station was planted at Laoag (pronounced Lawag) in the Province of Ilocos Norte, about two hundred and forty miles north of Manila, January 23, 1903, and W. H. Hanna baptized the first convert. The rapid growth of the work in this province has been simply mar-



ADRIANA.

Native evangelist, Laoag, P. I. He is a strong preacher, and commands large influence in the community.

this section built by the Ilocanos themselves. There are between fifteen and eighteen hundred members in this district, with Laoag as a center. I wanted to visit all these churches, but was able to see only a few. There are some ten Ilocano evangelists among these churches. W. H. Hanna and Dr. C. L. Pickett built up this work. It would not be an easy task to find

two better missionaries. The work has been done with a small force and poor equipment. At the request of the brethren at Pasuquin I dedicated their chapel, January 9th, and married a couple in it on the same day.

Our chapel at Laoag cost \$3,000. The population is about 40,000. This is a church that commands wide influence. Besides the evangelistic work we have a hospital and dispensary. The medical work more than pays all expenses, including the salary of the missionary. For the year ending December 31, 1910, there were 16,176 medical treatments. The total receipts for medicine and professional services amounted to \$3,868.61. It was great news to the station when word came that R. A. Long would give \$7,000 October 1, 1911, for a hospital. It is a pressing need. He never, in all his generous giving, made a wiser gift.

Fifty miles south of Laoag is Vigan, in the Ilocos Sur Province. This station was planted in the fall of 1904 by H. P. Williams. Vigan is one of the oldest cities in the country. There was an important city here in 1575. It is a strong Catholic center. This is the residence of a Catholic bishop. W. H. Hanna is now in charge. He looks after the evangelistic and educational work, and also has charge of the printing-press. There is too much to be done for any one man. Donald McCallum will now join him to push forward the Bible College work. This is good news. There are more than twenty young men in the school. Some of these will be preachers of the gospel. Steps have already been taken to secure land and erect buildings for the college. Things move slowly here, but they move. It will be remembered that Miner J. Allen, of Akron, Ohio, gives \$5,000 for the printing-press at Vigan. This generous gift solves a problem and cheers the missionaries and the Ilocano brethren on their way. This good man has made a wise investment and will enjoy large dividends. The pressing need in this rapidly developing work is literature in the Ilocano language. Mr. Hanna is now publishing a Sunday school paper in this tongue. Tracts and booklets will be forthcoming. There is a bright outlook for this department of the service. We own a large, well-built church building in Vigan. The location is excellent. The churches round about, with Vigan as a center, are as follows: St. Domingo, Cabaog, Lapo, Bangned, Tipcan, Sinait, Badoc, Aparri, Tallungan, Canayon, Dugo, Mawan, V'vieja, and San Jose. Some of the churches have more than one hundred

members. At Aparri there are two hundred and thirty-five members, and eighty of this number are Chinese. There is no American missionary at Aparri. There is only a strong native preacher, and the missionaries visit the place twice a year. If the brethren at home could only see the need and the great opportunity, they would soon hasten two missionary families to Aparri. It is at the northern end of the Island of Luzon, nearer Japan and America than any other port in the country. It now has some ten thousand inhabitants and is growing like a prosperous city in America. This is one of the most promising mission stations known to me on the globe. If I were under thirty-five years of age I would be glad to go to Aparri. In a short time there could be a thousand members and more. The people are willing and even anxious to hear the gospel.

The missionaries of the Philippine Islands met in their annual convention January 14th to 18th at Vigan. It was a great pleasure to meet with them. Three could not be present on account of duties at home. Dr. C. L. Pickett and wife, at home on furlough, were missed. Many kind things were said about H. P. Williams and wife. The reports were all full of cheer. No ordinary work is being done at any station. Everybody is overworked. If we could make this campaign pass before our brethren in the homeland, and let them see the need, the opportunities, and present results, thousands would be given where now only hundreds are contributed. Nothing on all the face of the globe surpasses it. I am sure that this statement is absolutely correct. But the present wide-open doors will close within the next ten years. No missionary address or published statement has ever exaggerated the situation in this land.

There will be some change in the location of the missionaries. Miss Mamie Longan at Manila resigns and expects to return to America before April 15th. She has not been well in this tropical climate. Dr. W. N. Lemmon, now at Laoag, while Dr. Pickett is in America, goes to Manila upon the return of Dr. Pickett. His work has been very successful. He went out from Greenville, Texas, one year ago. He has looked after both the evangelistic and medical work. Miss Sylvia Siegfried has made a great record for the short time she has been on the field. She ranks high in the mission service. She went out from her home near Newark, Ohio. Here is a rare missionary for some church to adopt as a Living-link.

One of the difficulties in our work in these islands which the friends can not appreciate is the great difference between the Ilocano and the Tagalog languages. This is more serious than I supposed. If a missionary should be transferred from Manila to Vigan he must learn a new language. I was told that the difference was as great as between the English and German languages. Books, tracts, Sunday school literature must be in two languages. However, our missionaries are alert, hard-working, and will bravely meet any obstacles.

We now have some fifteen chapels, about forty young men in our training schools at Manila and Vigan. The total valuation

of our property is fully \$25,000. More additions were reported in the Philippine Islands last year than in any other of the larger fields, and this in spite of the fact that we have the smallest number of missionaries. And yet I do not forget the stubborn opposition and hard problems of the three great heathen fields: Japan, China, and India. The Catholic Church taught the Filipino about the one true God, of Jesus Christ who came to save men and saved them from Mohammedanism. That Church taught them much that was not true, and kept from them the great gift of an open Bible in their own tongue.

Manila, P. I., Jan. 24, 1911.

Good News from the March Offering.

These are some of the first-fruits. As the magazine went to press early, many others just as good could not be included:

- Jacksonville, Ill., \$900.
- Tulsa, Okla., \$130.—D. A. WICKIZER.
- Redlands, Cal. We think our offering will amount to about \$130.
- Metropolitan, Chicago, apportioned \$25. Offering \$100, and still growing.
- Jacksonville, Fla., raised apportionment.—JOHN T. BOONE.
- Elizaville, Ind., \$17.35. Will make it \$20.—B. N. ANDERSON.
- Greenview, Ill. More than doubled our apportionment.—R. L. CARTWRIGHT.
- Rock Creek, Ohio. Doubled our apportionment.—M. O. JOHNSON.
- Kimberlin Heights Mission Study Class gave \$127.
- Lovington, Ill. \$140, and canvass not half completed.—A. L. HUFF.
- Cookville, Tex. \$36.40; apportionment, \$15.—W. E. MILLER.
- Norwalk, Ia. \$30.65; last year, \$12.50.—A. F. DEGAFFERLY.
- Wilkinsburg, Pa. We continue a Living-link.—GEO. W. KNEPPER.
- Leesville, La. Raised more than our apportionment.—J. E. SPIEGEL.
- Bluefield, W. Va. Apportionment raised in full.—W. S. BULLARD.
- Danville, Ky. Sending our check for \$600 to F. C. M. S.—H. C. GARRISON.
- Memphis, Tenn. Offering over \$200 at McLemore Avenue church.—L. D. RIDDELL.
- De Land, Fla.—Offering, \$57.05; apportionment, \$30.—R. H. LAMPKIN, Minister.

—Pomona, Cal., \$280. Will reach \$300, and Children's Day will make the Living-link.

—Lanark, Ill. Fifty-two dollars yesterday, thereby exceeding apportionment.—J. E. CRESMER.

—Findlay, Ohio. This church continues a Living-link. Our people like it.—JOHN MULLEN.

—El Paso, Tex. Over one thousand dollars pledged for missions to-day.—P. J. RICE.

—Fisher, Ill. \$50.75 for missions to-day. Offering not completed.—J. FRANK HOLINGSWORTH.

—Glasgow, Ky. Foreign Mission offering, \$166; more to follow.—P. F. KING, Minister.

Delta, Ia. Great day; \$53 raised for Foreign Missions, and more to come.—W. B. WILSON.

—Mt. Sterling, Ill. Foreign offering, \$73.50. This amount will be increased.—A. L. COLE.

—St. Louis, Mo. No special offering at Union Avenue. Living-link maintained by weekly pledges.

—Long Beach, Cal. Offering in excess of Living-link. Hope to be "One Day" church, giving \$1,000.

—Greenwood, Ind. A great day. Decided to double our apportionment. You may expect \$100.—C. M. BURKHARDT.

—Tuxedo, Md. Enclose \$38.56. Our church is small, and this offering is from seven people.—F. C. PORTER.

—Ft. Worth, Tex. Magnolia Avenue remains a Living-link and supports Mrs. Garrett in China.—E. M. WAITS.

—Chicago (Hyde Park). \$1,200 for Foreign Missions. Will support Mr. and Mrs. Sarvis in China.—E. S. AMES.

—Valley Falls, Kan. Raised more than apportionment Sunday for Foreign Missions.—H. R. MURPHY, Minister.

—Madisonville, Ky. One hundred and forty dollars yesterday for Foreign Missions. More to come.—S. M. BERNARD.

—Johnstown, Pa. Best offering except one in history of local church for Foreign Missions yesterday.—Second Church.

—Des Moines, Ia. University Place will reach \$1,500, exclusive of Sunday school and Christian Endeavor.—C. S. MEDBURY.

—Anderson, Ind. The church joyfully raised the money to keep Miss Stella Franklin in India as our Living-link.—J. BOYD JONES.

—Newark, Ohio. This church and county becomes a Living-link. It has been easy to do. The blessing has been bountiful.—W. D. WARD.

—Cedar Rapids, Ia. Our offering for Foreign Missions to-day is the largest in the history of the church.—WALTER M. WHITE.

—Owensboro, Ky. Our offering amounted to \$425. A bad day, and still six hundred members to hear from.—M. G. BUCKNER.

—St. Louis, Mo. Offering of \$450 yesterday at Hamilton Avenue. Will reach the \$600 mark within a week.—L. W. MCCREARY.

—St. Louis, Mo. Compton Heights raised \$380 on Sunday. We are earnestly striving to reach the Living-link class.—BEN N. MITCHELL.

—Mansfield, Ohio. Over \$500 given yesterday toward support of our Living-link at Jubbulpore, India, J. C. Archer.—CHAS. R. OAKLEY.

—Athens, Ohio. Offering for Foreign Missions will reach \$200; double apportionment and more than trebling last year's offering.—H. M. HALL, Pastor.

—Liberty, Mo. Gladly maintain Dr. Paul Wakefield's support. Some want to sup-

port native evangelists besides. Probably can take two.—GRAHAM FRANK.

—Dallas, Tex. Central makes Living-link. Will be double Living-link in September, as two members will support a missionary.—J. O. SHELburne.

—Jacksonville, Ill. Foreign offering largest in our history. Will reach \$900. We are fast making every member a contributor.—RUSSELL F. THRAPP, Pastor.

—Palmyra, Mo. Enclose \$50.10. We have been giving the best energy and talent we possess in this. It represents about 60 per cent of the membership.—R. O. YOUTZ.

—Chicago, Ill. Metropolitan Church of Christ raised at regular prayer-meeting service \$50 for Foreign Missions. Double our apportionment. Sunday returns later.—JOHN D. HULL.

—Centerville, Ia. The church remains in the Living-link column. Six hundred dollars raised in thirty minutes for support of Mrs. McCoy of Tokio, Japan.—M. E. CHATLEY.

—Lathrop, Mo. Last year, \$87. Am sending check for \$104 according to instructions. Begin our follow-up-every-member canvass at one o'clock to-day. Monday, the 6th.—BAXTER WATERS.

—Paducah, Ky. Rain and inclement weather, but raised \$487. Those not heard from will more than make up \$600. The First Church remains a Living-link, supporting C. F. McCall, of Akita, Japan.—W. A. FITE.

—Lebanon, Mo. Enclosed find draft for \$100. There is more coming, but this is sent at once, that you may know we are with the Society heart and soul in their efforts to sustain our faithful missionaries.—BARCLAY MEADOR.

—Carlisle, Ky. Sending check for \$21.92. Credit the following country churches: Blue Lick, \$10; Concord, \$5.17; Carlisle (colored church), \$6.75. Colored church has pledged \$12.75 more. They will reach \$25. Fine day yesterday. Spoke twice and drove twenty-one miles.—G. M. BROOKS (Layman).



YOUNG PEOPLE'S DEPARTMENT

The Most Remote Hospital in the World.

The Christian Endeavor Societies are supplying the money to equip the hospital at Batang on the Tibetan border. Miss Sue Dilts, of Kentucky, has furnished



Dr. A. L. Shelton crossing the upper Yangtse River in a boat made of Yak skins. He is starting on a long, medical-evangelistic itinerate.

the \$5,000 to build it, but \$1,000 extra will be needed for equipment.

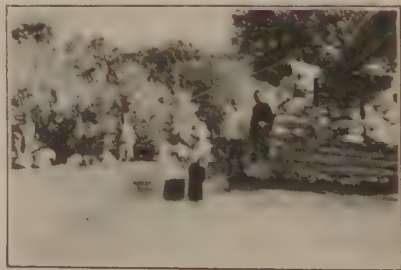
Batang, on the Tibetan border, is the most distant field in the world. It is a three months' journey from Shanghai, China, 1,200 miles from the railroad, and 467 miles from the last postoffice in far Western China. Our people should be exceedingly grateful that God has given to us the opening of this distant and needy country.

Not only is it necessary to travel many months to reach this station, but means of travel are most difficult. After going up the Yangtse River to the head of navigation by steamboat, 700 miles more must be traversed on native houseboat or rafts. The natives get these up the stream by pulling from the bank and by means of poles. Many rapids are passed through, which are very dangerous. After leaving the Yangtse there is a terrible journey of 650 miles overland—the highest mountain passes in the world must be crossed. The first 200 miles of this journey to Ta Chien lu, everything is carried over the wild mountain paths

by Chinese coolies. After this the passes are so high that men can not carry the burdens and breathe. The native yak is used for this last journey. All the beds, linen, medicines, and supplies for the hospital must be purchased in America, transported to West China, and then carried over the mountains in the above manner. The missionaries must travel in this manner. Mrs. Shelton, who has just returned with her husband and children on her first furlough, was carried 650 miles in a mountain "chair." She was thrown from her horse before starting, and had sustained a broken limb.

Dr. Shelton and Dr. Hardy, who has recently reached the field, are the only two physicians for over 1,000 miles in any direction. One poor patient has already *walked* over the mountains 1,000 miles to be healed by the medical missionary. Dr. Shelton travels 100 miles distant from Batang, healing and preaching. The new hospital will be a gate of heaven to these needy isolated people.

The need can not be described. The people are ignorant, wild, and extremely



J. C. Ogden, of Batang, baptizing the first converts on the Tibetan border.

idolatrous. They are degraded Buddhists. Tibet has been the most stubborn of the fields into which to gain entrance with the gospel. The need is beyond expression, but the people are rugged and

strong. They are hard-working, robust, fearless people of the uplands. Batang is 8,000 feet above sea level. The Tibetans have been called the Scotchmen of the Orient. When they are won they will make splendid Christians.

The first few years are usually apparently fruitless in these remote fields. Carey toiled seven years for his first convert in India, and Morrison the same length of time in China. It was four years before there were baptisms on our Congo field. Our workers have been a little over three years at Batang. J. C. Ogden has baptized five. These are the

first converts ever baptized in that remote field. Over two hundred have burned the idols in their homes, and asked for Christian worship to be established. A great work lies before us in this remote field.

NEEDS OF THE HOSPITAL.

Twenty hospital beds, \$25 each...	\$500
Instruments	100
Medicines	200
Bandages and First Aid Supplies..	50
Medical Magazines and Books...	50
Furnishings	100

Australia.

FROM UNDER THE SOUTHERN CROSS.

News of wonderful triumphs of the gospel come from the Island of Aoba, which is under the Federal Foreign Missionary Committee of the Churches in Australia. During the Christmas week Missionary Purdy baptized 58 South Sea Islanders. In other parts of the island another 70 are waiting to be baptized, and will be as soon as possible. The health of Brother Purdy, the missionary, is not as good as one could wish, and he has been compelled to take a short sea trip. By last report he was much improved. The work in the South Seas seems to promise development to another island in the near future. Missionaries Filmer and Purdy, from the Islands of Pentecost and Aoba, have lately held a conference and have visited the Island of Maewo and are asking for a worker to be sent there. The committee has the matter under consideration and would like to answer the call that comes from these gems of the Pacific Ocean.

Brother and Sister H. H. Strutton are home on furlough from Baramati, India, and are having good meetings as they visit the churches in the Commonwealth. They have rested for three months in New Zealand and are now touring the States in the interests of the great work.

Our new worker on the Australian station in Baramati, India, is taking splendid hold of the work. Miss Tilley was under the Poona and Indian Village mission for some years and now comes to us to do work specially amongst the young, for which she is specially suited.

T. B. FISCHER, *Org. Secretary.*

AUSTRALIAN MESSAGE.

DEAR BROTHER McLEAN: We farewelled Brother and Sister Donald McCallum last night in the Swanston Street Chapel, Melbourne. Brethren representing the Federal Conference and the Foreign Mission and Home Mission Committees spoke words of farewell. It was a good meeting, one worthy of the occasion. Regret was expressed that our good friends were not staying in Australia, but all felt an admiration for them because of their sinking all personal feeling and willingly going forth from home and friends to labor in the Philippines.

With Brother McCallum's education and Sister McCallum's ability and grace, we are looking to them to do great things among the Filipinos.

We in Australia will feel a deep interest in their work, and their laboring under the Foreign Christian Missionary Society will strengthen the bond that exists between the States of America and our own land.

May God bless them and you all! is our prayer.

Our own work goes on well. The latest and best news is that Brother Purdy, our missionary on the Island of Aoba, in the South Seas, was expecting to baptize 110 at Christmas.

Yours in the gospel,
THEO. B. FISCHER,
Org. Secretary, F. M. Com.

Donald McCallum is sent out to Vigan, Philippine Islands, by the Foreign Society. A number of our best workers have been given to the work by Australia.

AMONG OUR MISSIONARIES

Letters From the Field.

INDIA.

MUNGELI NOTES.

DR. G. E. MILLER.

Recently I spent five or six days at our out-station dispensary in Barela. I pitched my tent in a beautiful mango orchard near a river. I attended clinic each morning, had several visitors, and performed two operations. On bazaar day I took my cornet over to the bazaar and played while our helpers sang. We had a large crowd of listeners.

One man here purchased a Hindi Bible. He gave one rupee (33 cents) for it. When a man is willing to give that much for the Scriptures we feel that he is somewhat interested.

One day three patients, fairly well-to-do and influential men, came over to see our bungalow. They had never been near a white man's house before, and they were much interested and astonished. "*Bhagwan* (God) has done much for you," they said. I gave each of them a Gospel of John.

We have reorganized our Sunday school. We have chosen teachers for our bazaar and village Sunday schools. We have opened two or three new village Sunday schools.

Mungeli.

SOME NOTES FROM DAMOH, INDIA.

W. B. ALEXANDER.

Here is a challenge to the home church. For every dollar the Christians of Damoh, India, contributed through the church to the Lord's work in the year 1909, in 1910 they have contributed \$2.18.

The Indian brethren of Damoh are growing in the grace of giving. Their average offering to the church during the last six months of last year was an increase of 51 per cent over the average offering during the first six months of the year. This is a challenge to most any church in the homeland.

January 22, 1911, was another blessed day in the experience of the Damoh

church. Three more persons received baptism. This makes thirty-four baptisms since May first. An increase by baptisms alone of 15 per cent in the membership of the church in nine months. I wonder if my Living-link churches can make an equal showing for the money they have invested in their own churches in Fulton County, Ohio. Do farmers neglect to cultivate the most productive soil? Remember the March-offering.

Damoh.

HOLY (?) PILGRIMAGES.

P. A. SHERMAN.

Yesterday twenty pilgrims going to Jagannath, a holy place for Hindus, camped for their noon-day meal near our bungalow. They asked us if we would not come and sing and preach to them. So we went, and for over an hour they listened while we told them of the uselessness of their pilgrimage and the advantage they would gain by accepting the true God, who would take away their sins without such long and trying journeys. Thousands die annually on these pilgrimages to holy places.

Hatta.

BAPTISMS IN MUNGELI AND PEN- DRIDIH.

DAVID RIOCH.

The first picture shows one of the most interesting spots of our Indian work. Here there have been about four hundred people baptized since the gospel was first preached in Mungeli. It is on the Agar River, which flows through Mungeli.

To us in a heathen land a baptismal service is of deep significance, for we not only experience joy over those gathered in, but there is always the hope that through them others will be led to Christ.

At the time this picture was taken four were baptized. It was Christmas Day in the early afternoon, the warmest part of the day. Usually we baptize in the evening after the services in the church, but at Christmas time the evenings are cold.

A number of the townspeople had come

over to look on, for a report had been circulated among them that when the Sahib baptized people he spat on them to break their caste. Our native helpers were very much distressed about this report, and so invited a number of non-Christians to be present.

Those who were baptized had been under instruction for some months. There is always one question which we ask the candidates here, which at home might be unnecessary, namely, "Do you promise to forsake all your idols and put away every practice that has anything to do with your old religion?" After this promise is given and the good confession made, the string of beads worn to indicate the social caste of the individual is broken. If the candidate be a man, the long tuft of hair allowed to grow on the top of the head and worn by every Hindu is clipped off. This act forever breaks their caste.

We usually march to the river in a body, singing as we go. On arrival at the river prayer is offered, the Scripture lesson is read, and while the hymn "Victory to Christ" is being sung the candidates are baptized.

Many of the four hundred who were baptized at this spot were from the lepers, and very many have passed away triumphantly and their bodies sleep in the Christian's graveyard. It is usual when baptizing a leper for the missionary to wear coverings on his hands.

It was at our out-station Pendridih, on the 22d of December, that the other two pictures were taken. Seven were baptized at that time. The first shows the missionary reading the lesson, which was Matthew 3: 13-17; the other picture speaks for itself.

The candidates had put aside the old life with its idols and gods innumerable, to serve the God of heaven and earth. Only those who stand by them can know what this means to them. We often have cause to grieve over the lives of our converts, but when we see the pit from which they have been lifted we can but sympathize and yet rejoice that it is our privilege to be able to teach them.

Mungeli.

CHINA.

A SPLENDID OPPORTUNITY AT WUHU.

EDNA P. DALE.

About two years ago we opened a small reading-room in connection with our chapel; this was most cordially received by the Chinese, and soon began to attract es-

pecially the men from many of the large shops surrounding us. Nightly our little room would be filled, and one could not but be struck by the fine appearance of the men. An especial appeal was made for funds to put up a proper building and buy a much larger collection of books. While at home on furlough Miss Dale secured pledges to the amount of \$2,500. The Methodist Episcopal Mission, having contemplated a like work, when the matter was presented to them were heartily in favor of making it a union work, and are willing to put into it \$4,000 gold if we will do as much. This will enable us to put up a modern building, including provision for a children's department and a large lecture hall which could accommodate our Bible Institutes and other union meetings, and provide a suitable place for public lectures—a thing for which New China is ready, and by means of which great numbers of people who do not come to the churches might be reached effectively. The public lecture is being used most successfully in reaching the student classes; indeed this method promises so much that the Young Men's Christian Association has just raised a million and a half to established lecture courses, and in Wuchang the American Episcopalians have recently put \$10,000 into a modern library building.

The Chinese are eager and ready as never before to get the foreigner's knowledge, to learn the secret of his power, and to appropriate to himself that which appeals to him from the civilization of the West. China's young men, into whose hearts there is being born a new patriotism and desire for service, have problems to solve—big ones, difficult ones—and they need wise counsel and help. Just how to give this counsel and help, in a way that will be welcome and accomplish its purpose, is one of the big problems the missionary has to solve. It is so well known that it is almost a truism to say it, that the real leader in China is the scholar. It is also a fact well known by all who have tried, that this same scholar is about the most difficult person to approach with the message of Christ. Yet to help China most, to bring about her speedy evangelization, to inspire those who can do things to do them, the scholar must be reached. *How* can we do it? Let the past years of missionary experience in China answer. So far the only effective way has been through literature and lecture. The proud conservative who would not deign to mingle with the common herd at a public place of worship, or be seen with the despised

foreigner, may nevertheless eagerly read a book or magazine or attend a lecture appealing to his own class. One of the viceroys has recently said that the reforms going on in China at the present time are largely due to Christian literature.

To win a people to the hearing and consideration of a message from a foreign land—a land against which they are prejudiced and from whose people they have suffered injustice and wrong—is no easy task. The official, the scholar, the student—these are the ones who know most of these things, and consequently in whose hearts there is the most bitterness. Yet they have awakened to the fact that these same despised foreigners have knowledge and power which will be of value to China. Ours is the task of reaching these classes with the knowledge and help which they need and which they want. Will you not help us to do this by enabling us to establish this library, with its lecture hall, and Christian bookstore where the best Christian literature will be kept on sale? In all this great city there is no such place where people may buy Christian books. Will you not have a part in making accessible to these thousands in Wuhu and the surrounding district the splendid Christian literature which has been and is being created at much cost in service and money?

Wuhu, China.

PHILIPPINES.

REPORT FROM LAOAG.

Dr. Lemmon reports eleven baptisms; two funerals; 3,054 tracts distributed; 214 sermons preached; 142 visits made in the homes of the people; hearers of the gospel and persons touched through all agencies, 10,225. In the medical department there were 21 calls in the city and 17 to outside towns; there were 23 surgical operations, 166 surgical treatments, and 1,623 medical treatments.

AFRICA.

A CHRISTIAN BURIAL AMONG THE CANNIBALS.

HERBERT SMITH.

Almost every village here has its section of "bovica" or slave tribe. They do the work of the village, and where the gospel is not preached are subservient to their fellows. They neither eat nor sleep in the same house, and are compelled to hunt and fish for the whole village. They are smaller in stature than their masters and are very much afraid of everybody around

them. Recently one died of sleeping-sickness at Lotumbe. The heathen custom is to bury their dead not more than a foot or eighteen inches deep. This makes it possible for the animals of the forest to dig the bodies out. You must imagine the surprise of the people when this poor slave received a Christian burial, our evangelist, Iso'lumbu, helping to dig a deep grave. He in his early day regarded these men as dogs. How greatly the gospel changes opinions of men and things!

And so it was, just as the western sun shed its streaming rays through the spreading palm-leaves, that this humble servant of the Lord Jesus was borne to his resting-place to await the call of resurrection morning. No such service had been witnessed at Lotumbe before, and almost the entire town turned out to see this ceremony of Christian love. Mark Njoji read the story of the empty tomb on the first Easter morning. He then spoke of the new hope which had come into their lives through the gospel and how the grave had lost its terror because Jesus was their Friend and Savior. To some who stood around this was a new message, and we hope that into their darkened lives a new sense of life came.

Then, with the singing of "In the Sweet By and By" the crumbling earth fell softly upon the lifeless form as it lay wrapped in its native mats. We left the sleeper, and, threading our way down the winding path of the forest, we wondered how it was that two thousand years had passed since our Lord said, "I am the resurrection and the life," and we are but just telling the news in our generation. This man's father and his father's father died without hearing of Christ. Let us profit by the neglect of our own fathers, and not let our children say we failed in our duty to the sons of Africa. This little instance in itself must let you see how hard it would be for us to leave Lotumbe. There are many others I could write if I had time. The people want us here, Christians and non-Christians. How can we leave?

Lotumbe.

SHALL WE ANSWER THE QUESTION OF THE CONGO HEATHEN?

L. F. JAGGARD.

Not long ago, while on an itinerant trip, we stopped in a town where the gospel had never been preached. The people were very attentive and quiet. Toward the close of my talk one of the most at-

tentive began repeating the gist of my sentences as I spoke them. As the white man's language is not perfectly understood by those who have never before heard him speak, I did not object to this, but let him go on, giving him the opportunity after each statement. As I was nearing the close he very abruptly spoke up: "White man, you say that we must leave the way of the world and be baptized to be saved. If you don't leave us teachers to teach us the way, what shall we do?"

Brethren of the homeland, you must help us to answer this question or we will be confronted by it in the judgment day. That town is only about fifty miles from Longa. It is without teachers. One hundred dollars a year will pay two native evangelists to live in that town. It is ours if we will take it. "Bring ye the *whole tithe* into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it." Mal. 3: 10. O, for a faith to prove the Lord and receive this blessing!

We went on farther interior. For four days we marched through towns where the gospel had never been preached. Everywhere the people thronged us. The news went before us, "The white man of the church is coming." At one place fully 1,500 stood in the boiling-hot midday sun and very attentively listened to what I had to say. At another village the chief took me with one hand and Mrs. Jaggard with the other and said: "You must stay longer. I won't let you go. Why do you hate us here? Don't leave us to die."

All this happened on the direct overland route from Longa to Lotumbe. We have evangelists part way. Lotumbe is coming from the other end. Six hundred dollars a year will support evangelists in the six important towns. Our picket line will be complete. And with the blessings of God, who can foretell what marvelous things will be done!

Brethren, this is not a dream, 'tis not a vision; *it is the actual fact.*

The deficit in the General Fund last year caused a cut of ten per cent on our allowance. And, brethren, it *did cut*.

The missionaries everywhere are like candles in the wind—burning out all too quickly. Brethren, throw around us *all* your mantle of protection. Cheer us by a liberal offering for the whole work. The first thing we look for in the INTELLIGEN-

CER is the Financial Exhibit. To us it is your thermometer. Let it boil over.

The Longa church is doing all she can. "Forward" is our watchword. Last year with the Lotumbe Christians our Christmas offering was nearly 3,000 rods. One-half of our membership was transferred to Lotumbe, yet this year our offering is 100 francs, or just 3,000 rods. There is an awakening interest in the back country.

Will you help us to keep it awake? There must not be sleeping on the picket line.

Longa.

JAPAN.

TOKYO ITEMS.

A man called at the home of a missionary in Tokyo not long ago and, upon leaving, urged the missionary's wife to call at their home. He said he had only one wife and no other women about him, so it would be perfectly proper for any lady to call there.

In the Hongo church, in January, there was one addition by baptism and two by letter. The church seems to be taking on new life. The Sunday school has been reorganized and no teacher allowed who will not attend the teachers' meeting each week. Mr. Otsuka, the pastor, conducts this meeting in the home of Fred E. Hagin. The collections in Sunday school average nearly two sen (Japanese cents) a child, and the one who opposed taking the offering by classes is now as enthusiastic as anybody over the change it has brought about. Things seem to be starting out on a sure road to success.

Two baptisms in Ohiba in January and five or six more are almost ready for baptism.

The work with the women in Hongo is a great joy. We have worked hard, but can soon forget weariness and *little* disappointments when God blesses our efforts as in this work. We considered it a trial when we were compelled to move in December, just as we had got our Japanese house fixed so we could manage to live in it. To be sure, Mr. Hagin was not living very comfortably, for he suffered all the time from rheumatism. But we had not been in this house near the church a week before we began to feel the difference in the church work. Our neighbors are many and close together, but a fine class of people, who welcome us as we have never been welcomed before. Most of the men are professors in different schools in Tokyo. The ladies are nearly all attending our

meeting for women, and already several of the children have begun going to Sunday school. We feel sure of getting every child inside of a month.

KOFU WORK RE-OPENED.

While Fred E. Hagin was in America the work which he had begun in Kofu, a place about seventy miles from Tokyo, was closed. This was a great disappointment, of course, for after much labor and many prayers a membership of fourteen had been won and two good Sunday schools. The Sunday schools have been carried on by two Christians until a few months ago. In one case the Sunday school out a little way from Kofu, a school teacher had forbidden his pupils to attend Sunday school, and as most of the children then attending were under that teacher, it was thought best to stop for a time. It is being re-opened. In the other case the young dentist who ran the Kofu Sunday school became discouraged, as he had no one to help him, so closed it. As soon as he heard of Mr. Hagin's return he began urging him to come again and take up the work. It was necessary to wait until after Christmas to get a man for the place and money with which to rent a preaching-place and buy equipments. The evangelist, Mr. Matsuzawa, a graduate of our Bible School, reports good attendance at preaching services and eighty children in the Sunday school.

The Young People's Society, Christian Endeavor, at Paris, Ill., sent Fred E. Hagin money for a stereopticon. This will be a great help to him in the work, especially in his out-stations. We are certainly thankful to the young people for this Christmas remembrance, and too for the box of things so lovingly sent to our Edith in America. This church supports Mr. Hagin.

SENDAI, JAPAN.

Miss Rose Johnson, of Sendai, has a nice work among high school girls. Twelve of them come to her once a week for an English lesson, and on another day of the same week come to her for a Bible lesson. A few of them come regularly to church services, but others she had never been able to get until this Christmas, when she persuaded the whole class to sing an English song to help in the Christmas program. The girls were all pleased with what they saw and heard that night, and now the whole class is attending Sunday school. In our Savior's time, and even to-day in most mission fields, healing the sick, lame, and blind was the thing that attracted the mul-

titudes. In this country we can not use that method, but must seek something to use in its stead. It proves that English is the one thing above all others that they want; so we give that when necessary, and deal out a liberal dose of the gospel at the same time. It does not take but a lesson or two of God's Word to begin to hold them; so we do not feel that our time we give to English is wholly thrown away.

The church in Sendai is fortunate in having such an earnest pastor as Mr. Kokobun. One young man, in speaking of him, said, "We all believe in him; therefore his teaching comes with great force." He was among the first graduates of our Bible School and did a good work wherever he was placed while in school. In that church they have a good Christian Endeavor Society, and too, through the first week of every month, they hold a 6.30 A. M. prayer-meeting. The greater part of the membership meets in the early hour meeting, and earnest prayers are offered for all departments of the work. They have been signally blessed because of this, in the additions to the church and strength received.

TIBET.

FROM BATANG.

Dr. Hardy has been with us about three weeks, and we are very much pleased with him. I met him in Tachienlu and found him a good traveling companion. He stood the high altitudes first-class, and seems to be at home in every way in this country. It is a little awkward for him, as he does not understand Chinese or Tibetan yet, but he will get them both in due time. The Tibetans say: "Poor man! he must be awful lonesome so far away from his home and friends, and he has'n't brought any wife, either. How can he be satisfied here? He can't understand our language. Wonder if he thinks we are saying bad things about him, and gets bitter at heart about it?"

I am going on with the usual work. I am translating songs into Tibetan. I have translated "My Jesus, I love Thee," "Christ Arose," "Jesus, Lover of My Soul," and "Oh, Thou Fount!" I hope to do a lot of translating in 1911.

We are very sorry the Board can not send any one to take my place. This will probably make it necessary for us to postpone our furlough a year or two. I don't see how I can let what has been done go to the winds.

Batang, West China,

December 19, 1910.